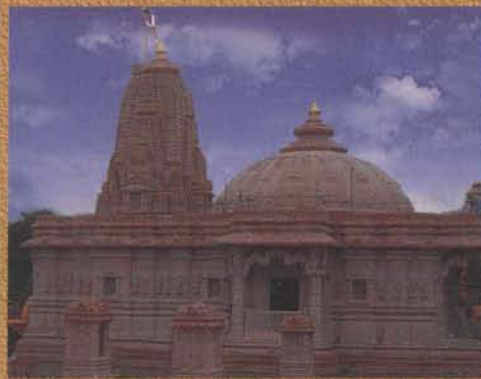
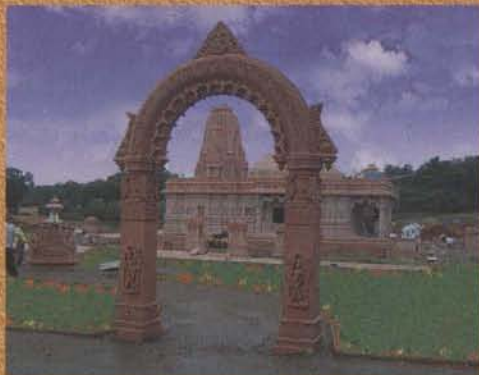


Oshwal Association of the UK



Jain Heritage & Beyond



Pratishtha Mahotsav 2005



"In life we always need some means of discriminating between good and bad what we do and what we plan to do. The action that helps in elevating life to some higher purpose is good, and that which makes it mean and base is bad"
Some Jain thoughts

**Congratulate Oshwal Association of the U.K.
On the completion of our Shikharbandhi Derasar in the U.K.**

From: Rati Shah, Kanta Shah, Jay Patel and Amit Shah



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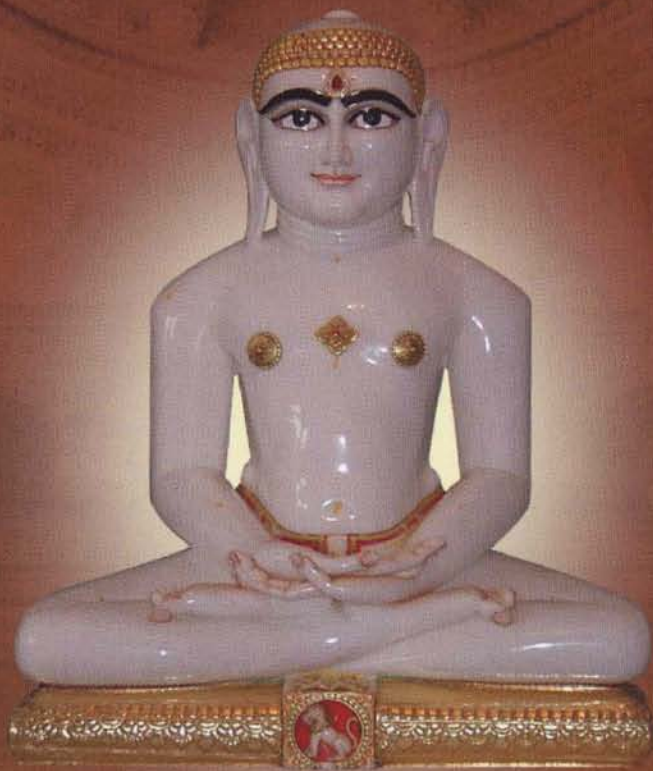
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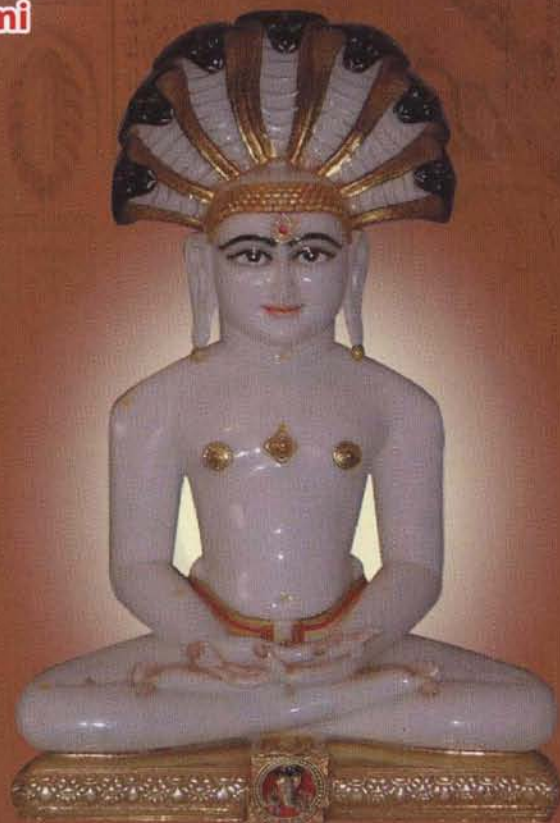
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Shri Mahavirswami



Shri Adinathji



Shri Parshwanathji



Shri Navkar Mantra

नमो अरिहंताणं
नमो सिद्धाणं
नमो आयरियाणं
नमो उवज्जायाणं
नमो लोअे सव्वसाहूणं
अेसो पंच नमुक्कारो
सव्व पावप्पणासणो
मंगलाणं य सव्वेसिं
पढमं उवर्धं मंगलम्

NAMO ARIHANTANAM
NAMO SIDDHANAM
NAMO AYARIYANAM
NAMO UVAJJHAYANAM
NAMO LOYE SAVVA SAHUNAM
ESO PANCH NAMUKKARO
SAVVA PAVAPPANASANO
MANGALANANCHA SAVVESIM
PADHAMAM HAVAI MANGALAM



Salutations to the victors
Salutations to the liberated soul
Salutations to the head spiritual teachers
Salutations to the teachers
Salutations to all the monks of the world
These five salutations destroy all the sins
and these are the formost auspicious among all



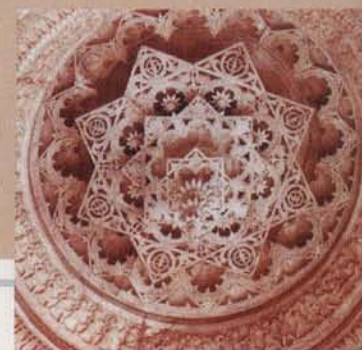
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- Deraser Project Chairman : **Dhirajlal Devraj Karania**
- Architect : **Rajesh Sompura** (Temple Arch. & Contractor-India)
- Lead Consultant : **Cyril Sweett Ltd** (Led by Mahesh Doshi)
- U.K. Contractor : **Lodge & Sons**
- U.K. Architect : **Ansell & Bailey** (Led by Mark Herbert)
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JAI JINENDRA

A Dream Come True

We bow to Lord Mahavir whose idol will be installed during Pratishtha ceremonies right here in this temple .

This is a dream come true.

On behalf of the Oshwal Association of U.K. we would like to thank all who have helped – make this dream possible.

We thank the Hatfield Borough Council for granting us permission to construct this building. We thank our religious leaders and scholars for their guidance and advice during the planning and construction stages of the building. We thank all those in India who have supplied us with all marble work, Idols, and Pratishtha material as well as all local suppliers for various requirements.

We thank all the donors as well as others whose contribution has gone a long way. Our special thanks to all those who helped in collecting the funds.

We thank all our construction team members, consultants and professional team, sculpturer, coordinators and staff members at the site. As well as at the office who have continuously helped us. And lastly we thank all who helped us directly and indirectly for their guidance, suggestions and help.

Please forgive us for any shortcomings or misunderstandings on our part during this construction process and during Pratistha Mahotsav.

MICHHAMI DUKKADAM

A Dream Come True

Message from Deraser Souvenir Editor



Sailesh Liladhar Shah

Jai Jinendra

The moment for which we all have been waiting patiently for many years has come. Finally the dream of constructing the place of worship for all the Oswals and Jains especially those residing in U.K. and Europe have been realized.

It is with blessings of our Tirthankars that today we are celebrating the Pratishta Mahotsav - official opening of the temple.

We Oswals feel proud and privileged to have constructed the most prestigious and beautiful Shikharbandhi Derasar situated in the serene and picturesque countryside village of Northaw at Oswal Centre. The site of Derasar is a solitude and enchanting as such the devotees can pray, contemplate and meditate in peace and calmness of the natural environment. It is the most ideal place for our beloved Tirthankars. At the same time this Derasar stands out as a symbol of self realization and inner happiness. The beautiful landscaped gardens depicting our 52 villages brings back the sweet memories of our origin.

It certainly is a distinct and unique honour bestowed upon me to become Souvenir Editor. I take this opportunity to thank Pratishta Mahotsav Committee for placing trust and confidence in me to produce this souvenir.

May I take this opportunity to express my sincere gratitude to all those who have contributed articles for this souvenir and to the advertisers for their kind support. I would also like to thank Rajeshbhai Sompura and Bhadrabahu Vijay Jain from India for their tireless assistance and co-operation at all times.

I will be failing in my duty if I do not acknowledge the ever willing support given by our President Ashwinbhai, my friends, family and in particular my spouse Priti for standing by me to discharge my duty as an Editor.

All the efforts have been made to include all the articles and information which I am sure readers will enjoy. However due to constraint of space, I may have excluded some articles and information submitted. This has been purely unintentional and I seek our forgiveness in the true spirit of Jainism.

My heartfelt thanks to all for their support in one way or other to make this Pratishta Mahotsav a grand success.

Thank you may God Bless you all.

*Michammi Dukkadam
Jai Mahavir, Jai Oswal*

Sailesh Liladhar Shah





President's Message



Ashwin Dharamshi Shah

Jai Jinendra

On behalf of all my colleagues on the Executive Committee and Area Committees, I welcome you all to this Pratishta Mahotsav to mark the completion of the first Shikarbandhi Jain Derasar in Europe.

The Pratishta Mahotsav celebrates the installation of the divine Pratimajis of the Tirthankars in the Garbh Gruh of the new Jinalay and completes the consecration of the Derasar. It is an event of joy and happiness during which we remember the lives of the Tirthankars and perform various Pujans in dedication.

In 1980, under the presidency of Late Shree Zaverchand Lakhamshi Haria, the Oshwal Association purchased our land in Northaw with a vision to create a Derasar and a Community Centre. Since then, many of us have shared and added to this vision. I am greatly privileged and honoured that I was given the opportunity as President to work with my dedicated Executive Committee to make this "Dream Come True". This is a truly magnificent achievement that will benefit all Jains, particularly those in the UK.

In the world that we live in today, it is important to encourage our children to learn about our faith, culture and principles, so that the Jain way of life is passed down from generation to generation. The Derasar will create a stepping stone that will enable Jain Dharma to become an integral part of the lives of young people. Once the landscape gardens have been set, we will bear witness to one of the most beautiful and inspiring architectural designs in the UK. We should take strength from knowing that this Derasar was constructed in under two years and within the time allocated - when we pull together as a community, anything is possible. Let us take the experiences and lessons learned from this project into new endeavours for the Association, with confidence.

On behalf of the Executive Committee I would like to extend our sincere gratitude to all the respected donors and devotees who have made it possible to finally achieve our dream. I thank them from the bottom of my heart and I pray to our Lord Mahavir and all the 24 Tirthankars to grant peace and prosperity in their lives.

To undertake a project of this magnitude and nature requires commitment, dedication, and a great deal of hard work. I am proud to say that all those involved in this project, the Derasar Project Sub-Committee, the Religious Sub-Committee, the Executive Committee and Area Committees, together with the ever-ready team of volunteers, have excelled themselves in the service of the Association. In particular I thank Shree Dhirubhai Devraj Karania and Shree Kaushikbhai Narshi Shah, who as my vice-presidents over the last two terms, have worked tirelessly towards the completion of the Project.

I must also take this opportunity to thank our lead consultant Shree Maheshbhai Doshi who provided services to the Association on a voluntary basis. My gratitude also extends to the team of professionals, Shree Rajeshbhai Sompara, Lodge & Sons - the local contractors, the volunteers for all the ceremonies, the administrative staff at Oshwal Centre, and the sculptors and construction workers for all their efforts.

Finally, I would like to extend my congratulations to Saileshbhai & all the volunteers who have contributed to make this Derasar Souvenir a masterpiece of history for all Jains in the UK and in Europe, and to all the advertisers who have made it possible for us to produce this very special Souvenir Issue.

Jai Oshwal, Jai Mahavir

Ashwin Dharamshi Shah
President





અધ્યક્ષનો સંદેશ



અચિન ધરમશી શાહ

જય જિનેન્દ્ર !

યુરોપમાં બંધાયેલા સર્વપ્રથમ શિખરબંધ જિનાલયના પ્રતિષ્ઠા મહોત્સવ પ્રસંગે કાર્યકારી સમિતિ તથા એરિયા કમિટિના મારા સાથીદારો વતી હું આપ સહુનું ભાવભીનું સ્વાગત કરું છું. નવીન દેરાસરનું નિર્માણ, ગભારામાં દિવ્ય પ્રતિમાજીની પ્રતિષ્ઠા, પ્રતિષ્ઠા પ્રસંગે આયોજિત ભવ્ય મહોત્સવ.... આ બધા પ્રસંગો... આનંદ, હર્ષ અને ઉલ્લાસના છે, સાથે સાથે આપણને તીર્થંકર પરમાત્માનું પુણ્ય સ્મરણ તથા વિવિધ પૂજનો દ્વારા એમની ભક્તિ કરવાનો પુણ્ય અવસર પણ સાંપડ્યો છે. સન્ ૧૯૮૦માં સ્વ.શ્રી ઝવેરચંદ લખમશી હરિયાની અધ્યક્ષતામાં ધી ઓશવાલ એસોસિયેશને દેરાસર તથા કમ્યુનિટી સેન્ટરના નિર્માણની કલ્પના સાથે નોર્થોમાં જગ્યા ખરીદી હતી.

મને આનંદ છે, ગર્વ છે.. કે એક અધ્યક્ષ તરીકે મને મારા સમર્પિત સાથીદારો, સહકાર્યકરો ના સહયોગથી એ સ્વપ્નને સાકાર કરવાનો અવસર સાંપડ્યો. આ ખરેખર એક અત્યંત ભવ્ય અને ઉદાત્ત ઉપલબ્ધિ છે કે જેનો લાભ તમામ જૈનોને, ખાસ કરીને યુ.કે.માં રહેનારા જૈનોને મળશે જે જગતમાં આજે આપણે જીવીએ છીએ, એમાં અત્યંત મહત્વનું છે કે આપણે આપણા બાળકોને, નવી પેઢીને, આપણી સંસ્કૃતિ, આપણા સિદ્ધાંતો, આપણો ધર્મ આપણી શ્રદ્ધાને જાણવા-શીખવા પ્રેરિત કરીએ, ઉત્સાહિત કરીએ કે જેથી જૈન જીવન પદ્ધતિનો વારસો પેઢી દર પેઢી ચાલતો રહે!

આ દેરાસર તરવરતી નવી પેઢીના યુવાનોના જીવનમાં જૈન ધર્મને પ્રસ્થાપિત કરવા માટે પાયાના પગથિયા તરીકે કામ કરશે. જ્યારે લેન્ડસ્કેપ ગાર્ડન (બગીચો) સ્થાપિત થઈ જશે ત્યારે આપણે અત્યંત ખૂબસૂરત અને પ્રેરણાસ્પદ શિલ્પ-સ્થાપત્યની કળાનો આનંદ લઈ શકીશું. આપણે એ જાણીને ગર્વ લેવાનો છે કે આ આખું દેરાસર નિશ્ચિત સમય મર્યાદા એટલે કે બે વરસમાં તૈયાર થઈ ગયું છે ! જ્યારે સમાજ અને લોકો સાથે મળીને કોઈ કામના શ્રીગણેશ કરે તો બધું જ સંભવ બની જાય છે. આપણે આત્મવિશ્વાસ સાથે એસોસિયેશના કાર્યો માટે, પ્રવૃત્તિઓ માટે આ સમગ્ર પ્રોજેક્ટમાંથી નવા પાઠો શીખીએ, નવા અનુભવો લઈએ. કાર્યકારી કમિટી વતી હું તમામ આદરણીય દાતાઓ તથા ભાવિક ભક્તો પ્રત્યે આભાર અને અહોભાવની લાગણી વ્યક્ત કરું છું કે જેમના સહયોગથી છેવટે આપણું સ્વપ્ન સાકાર બન્યું. હું હૃદયના ઉડાણથી એમને ધન્યવાદ આપું છું અને પ્રભુ મહાવીરને તથા ૨૪ તીર્થંકર ભગવંતોને પ્રાર્થના કરું છું કે સહુને જીવનમાં સુખ-શાંતિ અને સમૃદ્ધિ આપે.

આવા મહત્વાકાંક્ષી, ભવ્યતમ પ્રોજેક્ટને સ્વીકારવા માટે સમર્પિતતા, સાતત્ય, નિષ્ઠા અને પ્રબળ પુરુષાર્થની અપેક્ષા રહે છે.

મને એ કહેતા ગર્વ થાય છે કે

- દેરાસર પ્રોજેક્ટ સબ કમિટી, - ધી રિલીજીયસ સબ કમિટી - ધી એક્ઝીક્યુટીવ કમિટી
- અને એરિયા કમિટી અને આ બધાની સાથે સદૈવ તૈયાર કાર્યકર્તાઓની ટીમ.

આ તમામ જેઓ સમગ્ર પ્રોજેક્ટમાં જોડાયા હતા તેઓએ એસોસિયેશનની સેવા માટે એમનું શ્રેષ્ઠ પ્રદાન કર્યું છે.

વિશેષરુપે હું શ્રી ધીરુભાઈ દેવરાજ કરાણીયા અને શ્રી કૌશિકભાઈ નરશી શાહ, જેઓ છેલ્લા બે મુદતથી ઉપપ્રમુખ તરીકે સેવા આપી રહ્યા છે.. એમણે આ પ્રોજેક્ટને પાર પાડવામાં ધરખમ પુરુષાર્થ કર્યો છે.

આ પ્રસંગે આપણા લીડ સલાહકાર શ્રી મહેશભાઈ દોશી જેમણે એસોસિયેશન માટે નિઃસ્વાર્થ ભાવે સેવા આપી છે એમને ધન્યવાદ આપવાની તક હું ઝડપી લઉં છું. સાથે સાથે મારો આભારનો ભાવ, વ્યવસાયી કાર્યકરોની ટીમ, શ્રી રાજેશભાઈ સોમપુરા, લોજ એન્ડ સન્સ (સ્થાનીય કોન્ટ્રાક્ટર) દરેક કાર્યક્રમોના કાર્યકર્તાઓ, ઓશવાલ સેન્ટરનો વ્યવસ્થાપકીય સ્ટાફ તથા બાંધકામના તમામ કાર્યકરો સુધી લંબાવું છું....

છેલ્લે શ્રી શૈલેષભાઈ તથા તમામ કાર્યકર્તાઓ કે જેમણે આ દેરાસર- સોવિનિયેરને ઈતિહાસના અપ્રતિમ પ્રતીક તરીકે પ્રસ્તુત કરવાની સફળ મહેનત કરી છે એમને પણ હાર્દિક અભિનંદન આપું છું. યુ.કે. તથા યુરોપના તમામ જૈનો માટે આ ગૌરવ બનશે. તમામ જાહેરાત દાતાઓનો પણ આભાર માનું છું કે જેમના સહયોગથી આ સર્જન સંભવ થયું.

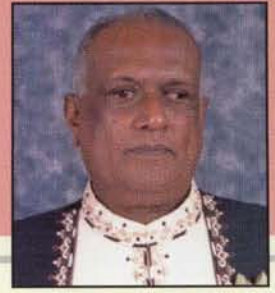
જય ઓશવાલ, જયમહાવીર

અચિન ધરમશી શાહ

અધ્યક્ષ



Derasar Project Chairman's Message



Dhirajlal Devraj Karania

Jai Jinendra, Pranam

The Executive Committee bestowed a great honour on me in 2002 by making me the Chairman of the Deraser Project Sub-Committee. Although it was a mammoth challenge I accepted it with full understanding of what was involved and what personal sacrifices I may have to make. I knew that Bhagwan Mahavir's and the other Tirthankars' blessings were with me.

Work on the Deraser had commenced with the important ceremonies of September 1997. However, after the pouring of the concrete for the foundation in 1999, the work just came to a standstill. Immediately upon my appointment I set about putting together the professional team that would see us through to the finale of this important and prestigious project.

I am proud to say that with the help of Rajeshbhai Sompura (Temple Architect in India), Mr. Mahesh Doshi who headed Cyrill Sweett Ltd. (the lead consultants in the U.K. for managing the project), Mr. Mark Herbert (U.K. based Architect from Ansell and Bailey), Mr. David Wareham (Structural Engineer) and the local U.K. contractors, Lodge and Co., we have achieved our dream in what can only be classed as a "world record time".

During the course of the last couple of years I have had to spend a lot of time in India, away from home, and I must express my sincere gratitude to my wife and family for their unstinting sacrifice and support in helping me to make my task as easy as possible by making the least demands on my time for themselves.

My special thanks to both Manubahi Raishi Shah and Sobhagbhai Narshi Shah, our two wonderful Administrators, at Oshwal Centre. Their assistance and support has been truly remarkable and without them things would definitely have been much harder for me.

Our dream has been achieved. Apart from those I have already mentioned above a considerable contribution to the success has been from my colleagues on the Executive Committee, the Area Committees and all the Volunteers who have time and again made all the various events very successful.

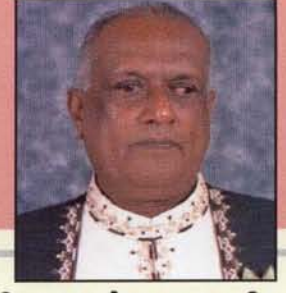
Jai Oshwal

Dhirajlal Devraj Karania

Chairman - Deraser Project Sub-Committee



દેરાસર પ્રોજેક્ટ ચેરમેનનો સંદેશ



ધીરજલાલ દેવરાજ કરાણીયા

જય જિનેન્દ્ર, પ્રણામ,

ઈસ્વી સન્ ૨૦૦૨માં કાર્યકારિણી કમિટીએ દેરાસર યોજનાની સબ કમિટીના ચેરમેન તરીકે મારી નિમણૂક કરીને મને સન્માન આપ્યું. જો કે મારા માટે આ એક મોટો પડકાર હતો પણ મેં પૂરી સમજદારી સાથે એનો સ્વીકાર કરેલો. મને ખબર હતી કે આમાં મારે કેટલી હદે ઓતપ્રોત બનવું પડશે અને ઘણોબધો વ્યક્તિગત ભોગ આપવો પડશે. મને શ્રદ્ધા હતી, પ્રભુ મહાવીર અને અન્ય તીર્થંકર ભગવંતોના આશીર્વાદ મારા સાથે છે. ૧૯૭૭ના સેપ્ટેમ્બર મહિનામાં મહોત્સવપૂર્વક દેરાસરના કાર્યના શ્રીગણેશ થયા. અલબત્ત ૧૯૯૯માં પાયો પૂરવાની પ્રક્રિયા બાદ કામ સ્થગિત થઈ ગયું. મારી નિમણૂક થતાંની સાથે જ મેં વ્યાવસાયિક નિર્માણકર્તાઓની ટીમને ભેગી કરી અને નક્કી કર્યું કે આ મહત્વપૂર્ણ અને ઉત્તમ કાર્યની પૂર્ણાહૂતિ સુધી એ ટીમ જ બધું જશે.

મને એ કહેતા ગર્વ થાય છે કે ભારતના ખ્યાતિ-પ્રાપ્ત શિલ્પી શ્રી રાજેશભાઈ સોમપુરા, શ્રી મહેશભાઈ દોશી કે જેઓ સાયરિલ સ્વીટ લિમિટેડ (Cyrill Sweett Ltd.)ના અગ્રણી તથા પ્રસ્તુત પ્રોજેક્ટની અગ્રણી માર્ગદર્શક છે, શ્રી માર્ક હર્બર્ટ (એન્સેલ એન્ડ બેઈલીના યુ. કે. ખાતેના આર્કિટેક્ટ), શ્રી ડેવિડ વારેહમ (સ્ટ્રક્ચરલ એન્જિનિયર અને યુ. કે.ના સ્થાનીય કોન્ટ્રાક્ટર - લોજ એન્ડ કંપની) અમે બધાંયે સાથે મળીને આપણા સ્વપ્નને સાકાર કર્યું અને એ પણ વર્લ્ડ રેકોર્ડ સમય-મર્યાદામાં !

છેલ્લા બે વર્ષોના સમય ગાળા દરમિયાન મારે ઘેરથી દૂર ભારતમાં લાંબો સમય રહેવાનું થયું. એ માટે મારી પત્ની તથા પરિવાર પ્રત્યે મારી હાર્દિક ધન્યવાદની લાગણી વ્યક્ત કરું છું. એમણે પોતાને માટે મારો ઓછામાં ઓછું સમય માંગીને સહયોગ, સમર્પણ અને સહકાર દ્વારા આ કાર્યને સંભવ બનાવ્યું.

ઓશવાલ સેન્ટરના આપણા બે કર્મઠ કાર્યકર્તાઓ શ્રી મનુભાઈ રાયશી શાહ તથા શ્રી સોભાગભાઈ નરશી શાહને હું વિશેષ ધન્યવાદ આપું છું. એમનો સાથ, સહકાર અને સહયોગ ખરેખર અવિસ્મરણીય રહ્યો છે. એ વગેરે આ કાર્ય અમારા માટે ચોક્કસ વધારે કપરું થયું હોત.

મેં ઉપર જેમનો ઉલ્લેખ કરેલ છે એ સિવાય પણ અનેક નામી-અનામી મહાનુભાવો તથા કાર્યકારી સમિતિના સદસ્યોનો ભરપૂર સહયોગ મળેલ છે. એરિયા કમિટી અને સ્વયંસેવકો કે જેમણે બધાંજ કાર્યક્રમો તથા આયોજનોને સફળતા સુધી પહોંચાડ્યા છે, તે તમામને ધન્યવાદ.

જય ઓશવાલ,

ધીરજલાલ દેવરાજ કરાણીયા
ચેરમેન, દેરાસર પ્રોજેક્ટ સબ-કમિટી



Message from Joint Convenor - Pratishtha Mahotsav



Kaushik Narshi Shah

Jai Jinendra, Pranam

On 7th September 1997 we performed the "Bhumi Pujan" and the "Khannan Vidhi" ceremonies for the Shikharbandhi Jinalay at Oshwal Centre. This was followed by the "Shilanyas" ceremonies on 14th September 1997. Thus we began the auspicious journey towards building a magnificent home for our Tirthankars.

Almost eight years later we are now making earnest preparations to consecrate the first Shikharbandhi Jinalay in Europe to be built on "virgin" land. During the Pratishtha Mahotsav we will witness the installation of the "Jin Bimbs" (the divine Pratimajis) of Shree Mahavir Swami Bhagwan, Shree Adeshwar Bhagwan and Shree Parshwanath Bhagwan in the Garbh Gruh of the new Jinalay. At the same time we shall install the divine Pratimajis of Shree Shantinath Bhagwan, Shree Mahavir Swami Bhagwan (until recently seated in the Ghar Deraser), Shree Padmavati Mata and Shree Manibhadra Dada in the designated "seats" in the Rang Mandap.

The Pratishtha Mahotsav is a very auspicious and historic occasion for not only the Halari Visa Oshwal community that make up the Oshwal Association of the U.K., but also for the entire Jain community of the U.K. and Europe. We have no doubt whatsoever that the Jinalay will bring about a new awakening, especially amongst the younger generations, towards Jain Dharma. This is evident from the record attendance that we have had over the past two years at the various ceremonies related to the Deraser.

On behalf of my two Pratishtha Mahotsav Joint Convenor colleagues, Ashwinbhai Dharamshi Shah and Dhirajlal Devraj Karania, I express our sincere gratitude to all the volunteers, the Area Committees and the Executive Committee who have given us their total support and assistance in making the preparations for this memorable event. This has been a gigantic team effort where all the participants have co-operated fully with the Joint Convenors even at the shortest notice.

Inspite of the best will in the world and intentions, planning and execution of such large events will always have its own shortcomings. We have tried to take account of even the minutest details. However, we would still like to apologise very sincerely for any perceived shortcomings in our arrangements. Some of these decisions we have had to take have also been extremely painful for us. We have explained our difficulties to the revered Maharajsahebs in India and they have understood our limitations. We have also assured them that we have not done or will not do anything intentionally or deliberately to deviate from the basic principles of Jain Dharma.

In conclusion I believe that we should recognise and applaud the support and encouragement given to us, the Joint Convenors, and our fellow colleagues by our families who have over the past two years had to make several sacrifices of our time so that we could bring to you, the honoured devotees of the teachings of our divine Tirthankars, the new Jinalay at Oshwal Centre.

Kaushik Narshi Shah

Joint Convenor - Pratishtha Mahotsav



પ્રતિષ્ઠા મહોત્સવના સહ-સંયોજકનો સંદેશ



કૌશિક નરશી શાહ

જય જિનેન્દ્ર, પ્રણામ,

ઈસ્વી સન્ ૧૯૯૭ના ૭મી સપ્ટેમ્બરના દિવસે આપણા ઓશવાલ સેન્ટરમાં શિખરબંધી દેરાસર માટે ભૂમિપૂજન અને ખનન-વિધિનો સમારંભ યોજાયો. ત્યાર બાદ ૧૪મી સપ્ટેમ્બર ૧૯૯૭ના રોજ શિલાન્યાસ વિધિ સંપન્ન થયો.

લગભગ ૮ વરસના અંતરાલ પછી આપણે યુરોપની "વર્જિન" ધરતી ઉપર સર્વપ્રથમ શિખરબંધી જિનાલયના પ્રતિષ્ઠા મહોત્સવની તડામાર તૈયારીમાં લાગ્યા છીએ. પ્રતિષ્ઠા મહોત્સવ દરમિયાન આપણે દેરાસરના મૂળ ગભારામાં જિનબિંબોની (શ્રી મહાવીરસ્વામી ભગવાન, શ્રી આદીશ્વર ભગવાન, શ્રી પાર્શ્વનાથ ભગવાનની દિવ્ય પ્રતિમાઓ) પ્રતિષ્ઠા જોઈશું. સાથે-સાથે આપણે શાંતિનાથ ભગવાન તથા અત્યાર સુધી ઘર દેરાસરમાં બિરાજમાન શ્રી મહાવીરસ્વામી ભગવાન, શ્રી પદ્માવતી માતા તથા શ્રી માણીભદ્ર દાદાની પ્રતિમાઓ રંગમંડપમાં નિર્મિત દેવકુલિકાઓમાં સ્થાપિત કરીશું.

આ ભવ્ય પ્રતિષ્ઠા મહોત્સવ માત્ર યુ. કે.ના ઓશવાલ એસોસિએશન અને હાલારી વીસા ઓશવાલ સમાજ માટે જ નહિ પરંતુ યુ. કે. અને યુરોપના સમગ્ર જૈન સંઘો માટે આ અતિ મંગલકારી અને ઐતિહાસિક મહોત્સવ બનશે. આ દેરાસર વિશેષ કરીને નવી પેઢીમાં જૈન ધર્મ અંગેની જાગૃતિનો ઉઘાડ કરશે એમાં જરીયે સંદેહ નથી. છેલ્લા બે વરસથી દેરાસર સાથે સંબંધિત તમામ વિધિઓ તથા આયોજનોમાં ઉપસ્થિત યુવકોની વિશાળ સંખ્યા એનો પુરાવો છે.

પ્રતિષ્ઠા મહોત્સવના મારા બે સહ-સંયોજકો શ્રી અશ્વિનભાઈ ધરમશી શાહ તથા શ્રી ધીરજલાલ દેવરાજ કરાણીયા સાથે હું બધાંજ સ્વયંસેવકો, એરિયા કમિટી તથા કાર્યકારી કમિટી કે જેમણે આ અવિસ્મરણીય પ્રસંગની તૈયારી માટે અમને પૂર્ણ સહકાર તથા સહયોગ આપ્યો છે, એ તમામ પ્રત્યે હું હાર્દિક કૃતજ્ઞતાની લાગણી વ્યક્ત કરું છું. આ એક મહાન ટીમ વર્ક- સંઘ શક્તિનો ભવ્ય પુરુષાર્થ છે. બધાયે ટૂંકી સૂચનામાં પણ સહ-સંયોજકોને પૂરો સહકાર આપ્યો છે.

ઈચ્છા અને ઈરાદાઓ શ્રેષ્ઠ હોવા છતાં પણ આવા મોટા કાર્યના આયોજન અને અમલીકરણમાં ક્યાંય થોડી-ઘણી ક્ષતિઓ રહી જાય છે અમે નાની સરખી વિગતોને પણ ધ્યાનમાં લેવાનો પ્રયત્ન કર્યો છે. આમ છતાંયે અમારા વ્યવસ્થા તંત્રમાં કોઈ પણ જાતની ખામી કે ક્યાશ માટે અમે હૃદય પૂર્વકની ક્ષમા યાંચના કરીએ છીએ. કેટલાક એવા નિર્ણયો પણ અમારે લેવા પડ્યા જે અમારા માટે દુઃખદ હતા, અમે ભારત ખાતે બિરાજમાન પૂજ્ય મહારાજ સાહેબો સમક્ષ અમારી મુશ્કેલીઓ વર્ણવી હતી. સાથે અમે એમને વિનમ્ર ખાત્રી આપી હતી કે જૈન ધર્મના મૂળભૂત સિદ્ધાંતોથી વિપરીત જાણે કે અજાણે ક્યાંય કશું કર્યું નથી અને કરવાના પણ નથી.

મને લાગે છે કે આપણે સંયુક્ત સહ સંયોજક અને આપણા સાથી કાર્યકરોએ એમના પરિવારજનો પ્રત્યે કૃતજ્ઞતા અને આભારની લાગણી વ્યક્ત કરવી જોઈએ કારણ કે એ બધાયે બે વરસથી આપણા બધા માટે સમય વગેરેનો ઘણો-બધો ભોગ આપેલો છે. જેના પરિણામસ્વરુપે આપ સહુ જિનશાસનના સમર્પિત ભક્તો માટે પ્રેરણારુપ નવીન જિનાલયના નિર્માણનું સ્વપ્ન સાકાર કરી શક્યા.

કૌશિક નરશી શાહ

સહ-સંયોજક, પ્રતિષ્ઠા મહોત્સવ



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His Holiness Pujya
Shree Chitrabhanuji

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Devendra Peer

Pujya Shree Chitrabhanu's Message

My dear President and All Members of Oshwal Association of the U. K.

Jai Jinendra

We are very glad to receive the loving invitation of Pratishtha Mahotsav of Bhagwan Mahavir Swami's Daherasar in London. It is beautiful and unique.

Blessings to all who have devoted their wealth of heart, head and hand to have this auspicious occasion of celebrating Pratishtha Mahotsav. The beautiful dream of a magnificent and opulent Shrikharbandhi Temple has become fulfilled. It was in 1980 that we had cherished the dream of a Community Center and a London Temple which now has become a reality through the dedicated perseverance of all of the members of the Oshwal Community.

This is a holy occasion for all the Jains and all peace-loving aspirants, for this Temple welcomes all and is an inspiration to all. People of all walks of life, without discrimination of caste or creed, man or woman, young or old, rich or poor, can come and pray peacefully to get in touch with their inner beauty.

When a world is torn in war and violence, we are blessed to have this rich heritage of Ahimsa, Anekantavada and Aparigraha.

These non-violent and peaceful ways of co-existence with all living beings are a blessing to all mankind.

Bhagwan Vardaman Mahavira lighted the lamps of Ahimsa, Anekantavada, Aparigraha, Law of Karma and Self-Realization

from his own living life. Now it is our privilege to go on pouring the oil of service and dedication in these lamps to keep illuminating the path of love, peace, understanding, and simplicity.

Through practice and expression, we bring to life this teaching of sacredness of all life forms that influence our surroundings and the growing generation. They in turn influence others, and succeeding generations will influence their coming generation. In this way, the teaching and heritage of Peaceful Liberators will go on and grow forever. We are what we are as vegetarians and believers in Reverence for Life because of the influence of our ancestors and parents. So, in the same way, by being models, we are influencing future generations.

Often people go to religious places to pray only for the success of business, for power and position, for protection of their accumulated wealth. This sort of praying is the product of a selfish mind. That is why these kinds of prayers and rituals have lost meaningful values and have become commonplace. Real prayer is meant for the peace and the spiritual upliftment which open the doors to divinity within and without.

Let us tap the inherent power of our senses, mind, heart and soul by nourishing our body with vegetarian food; enlightening our mind with creatively positive ideas; enriching our heart with love and compassion; and illuminating our soul with wisdom and self-realization.

Again, let us remind ourselves that life be perfumed with Ahimsa, Anekantavada, and Aparigraha for personal transformation and world peace.

Love and Blessings,

Chitrabhanu



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E-MAIL: oerb@visaoshwal.org



Vijay Jethalal Shah

14th July, 2005

The President,
Oshwal Association of U.K.
U.K.

Dear Sir,

On behalf of the Trustees, Members of the Managing Committee, Members of the Advisory Committee and all the Oshwals of East Africa, I would like to convey my felicitations to Oshwal Association of U.K. on the occasion of the PRATISHTHA MAHOTSAV of the SHIKARBANDHI JINALAYA to be celebrated from 19th to 29th August 2005.

This historic mammoth step of constructing a DERASAR in London by the Oshwal Community of U.K. is indeed a matter of great pride for the Jain Community at large and this wonderful worshipping facility will be well utilized for years to come.

Our best wishes are with you and we pray to Bhagwan Mahavir that all the programmes as planned and the Pratishtha Mahotav is celebrated successfully.

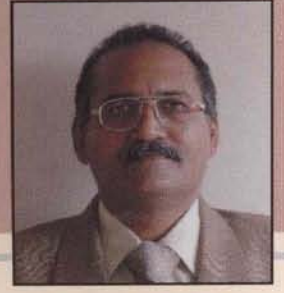
We remain,

Yours sincerely
Mr. Vijay Jethalal Shah
CHAIRMAN
OSHWAL EDUCATION & RELIEF BOARD



**SHREE HALARI VISHA OSHWAL SAMAJ
MUMBAI**

118/122, DADA SAHEB PHALKE ROAD, DADAR (EAST),
MUMBAI- 400 014



Deepak Shah

Date- July 05, 2005

To,
The President,
Oshwal Association of U. K.
London.

As per our telephonic talk on behalf of all Oshwals of above named trust, I undersigned sending greetings on the occasion of PRAN PRATISTHA MAHOTSAV as follows.

PUNYAHAM PUNYAHAM PRIYANTAM PRIYANTAM.

THE HOLIEST OCCASION OF PRATISTHA MAHOTSAVA OF PRESENT LORD AND LAST JAIN TIRTHANKARA MAHAVIR SWAMI WHO GAVE A PRAYER KHAMEMI SAVVA JIVE, SAVVE JIVA KHAMANTU ME, MITTI ME SAVVA-BHUESU VERAM MAJJAH NA KENahi WILL DELIGHT THE LIFE OF JAIN SAMAJ IN GENERAL AND ALL OF YOU AT LONDON IN PARTICULAR.

WE WISH ALL SUCCESS OF SUCH RARE OCCASION IN THE LIFE OF JAINS.

For Shri Halari Visa Oshwal Samaj- Mumbai

Deepak Shah

Secretary



O.A.U.K. - Executive Committee 2004-2006



Standing Back Row L to R - Harish Maganlal Haria (North Area Rep), Dilip Govindgi Shah (North East Rep/Youth, Sports & Leisure & Culture & Heritage Sub-Committee Chairman), Keshvaji Nathoo Shah (West Area Rep), Shashi Premchand Shah (South Area Rep), Chandulal Hirji Shah (East Area Rep), Mahesh Ramniklal Shah (North West Area Rep) and Rajesh Jethalal Shah (Luton Area Rep). Missing from the photo are Leicester & Northampton Area Reps

Middle Row L to R - Sandhya Harish Haria (Chair - Education), Tushar Jayantilal Shah (Chair - Property Management Committee), Pravin Khetshi Shah (Chair Welfare, Singles & Health) Raaxet Harakchand Shah (Chair External and Care Homes) Gulab Raishi Shah (Chair Fund Raising), Sailesh Liladhar Shah (Chair Media & Communication) & Raju Mansukhlal Shah (Chair Young Oshwal).

Front Row L to R - Hiten Jayantilal Shah (Treasurer), Dhirajlal Karania (Vice President), Ashwin Dharamshi Shah (President), Raksha Navin Shah (Secretary) & Kaushik Narshi Shah (Chair - Religious)

O.A.U.K. - East Area Committee 2004-2006



Sitting L to R - Mrs Lalitaben Amritlal Shah (Vice Chairperson), Mrs Manjula Navin Shah, Mr Rasik Nathoo Shah, Mrs Bharti Babulal Shah & Mrs Vasanti Mahendra Shah.

Standing L to R - Mr Jaichand Mepa Shah, Mr Bharat Rupshi Shah, Mr Dilip Raishi Shah (Hon Secretary), Mr Chandulal Hirji Shah (Chairman), Mr Babulal Devji Shah, Mr Shanti (Dhiru) Shah (Hon. Treasurer), Mr Ramesh Dharamshi Shah & Mr Rasikant Samji Shah.

O.A.U.K. - Leicester Area Committee 2004-2006



Standing Third Row - Velji Makanji Shah. **Second Row from L to R** - Bharti Kailesh Shah, Mradulaben Mansukhlal Shah, Jayantlal Zankaria, Ketan Amratlal Shah, Amita Anil Shah and Dravina Ajay Shah

Sitting from L to R - Bhikubhai Premchand Bid (Religious Chairperson) Kailesh Kantilal Shah (Treasurer) Ajay Amratlal Shah (Vice Chairman) Anil Govindji Shah (Chairman) Kanchanben Shah (Secretary) Rambhaben Ranmal Shah

O.A.U.K. - Luton Area Committee 2004-2006



Left to Right - Ajnis Jethalal Shah, Irene Ajnis Shah, Ajita Rajesh Shah, Nita Pankaj Shah, Chandra Dhiraj Shah, Ella Rajesh Shah, Anju Bharat Shah, Bharat Meghji Shah, Kirit Jeshang Shah, Rajesh Jethalal Shah, Ricky Ajnis Shah. Missing from the photo - Ranjanben Kantilal Shah

O.A.U.K. - North Area Committee 2004-2006



Standing L to R - Chandulal Devchand Shah, Shantilal Khimji Shah, Priti Manoj Shah, Paren M Shah, Varsha Dilip Shah, Mukesh Nathoo Shah, Sejal Divya Shah and Prabhulal Dharamshi Shah Missing from photograph -- Minakshi Chandrakant Chandaria **Sitting L to R** - Ramnik Dharamshi Shah, Shammi Jayantilal Shah, Harishbhai Maganlal Haria and Suresh Pethraj Shah

O.A.U.K. - North West Area Committee 2004-2006



Standing L to R - Dipak Mansukhlal Shah, Jiten Nemchand Shah, Dhirajlal Hemraj Gudka, Nilesh Bhagwanji Shah, Dilip Govindji Shah and Pravin Raichand Shah

Sitting L to R - Bindu Nilesh Shah, Mayuri Bakul Patani, Retesh Nemchand Shah, Mansukh Somchand Shah and Taraben Ratilal Patani.

O.A.U.K. - North East Area Committee 2004-2006



Standing L to R - Suni Mahendra Shah, Nilesh Dhanraj Shah, Satish Mulji Shah, Prabhulal Narshi Shah, Jayu Mohanlal Visaria, Ashok Mulchand Shah, Mahesh Zaverchand Shah, Devendra Virchand Shah, Raksha Navin Shah

Sitting Left to Right - Pankaj Meghji Shah, Prabhulal Raishi Shah, Mahesh Ramniklal Shah and Amratlal Meghji Shah

O.A.U.K. - Northampton Area Committee 2004-2006



Back Row Left to Right - Mr. Pravin Fulchand Gosrani, Mr. Jatish Somachand Khimasia, Mr. Rashmikant Mohanlal Khimasia, Mr. Ashok Poptal Haria. & Mr. Rasik Meghji Malde. **Middle Row Left to Right** - Mrs. Hansaben Jayantilal Jakharia, Mr. Deepk Jivraj Sumaria, Mr. Bhikhalal Velji Bidd, Mrs. Manjual Bhikhalal Bidd. & Mrs. Usha Ashok Haria. **Front Row Left to Right** - Miss. Rupal Jatish Khimasia. & Miss. Heena Rashmikant Khimasia and the two members who were missing they are Mr. Virendra Punja Sumaria. and Mrs Sandhya Dhirendra Virani..

O.A.U.K. - South Area Committee 2004-2006



Standing L to R – Metul Velji Shah, Ashwin Virchand Shah, Shantilal Lakhmshi Shah, Amritlal Sojpar Shah, Ravi Shantilal Shah, Dhirajlal Khetshi Shah, Yogesh Mansuklal Shah and Naresh Hirji Shah

Sitting L to R – Nemu Devchand Shah, Kishor Bhimji Shah, Hitesh Bhagwanji Shah, Shashi Premchand Shah, Jitesh Nemchand Shah and Maiuri Vijay Shah

O.A.U.K. - West Area Committee 2004-2006



Standing L to R - Dhiru Padamshi Shah, Hasmukh Jethalal Shah, Mayur Jayantilal Shah, Jayshukh Devchand Shah, Rajni Narshi Shah, Chiman Shamji Shah.

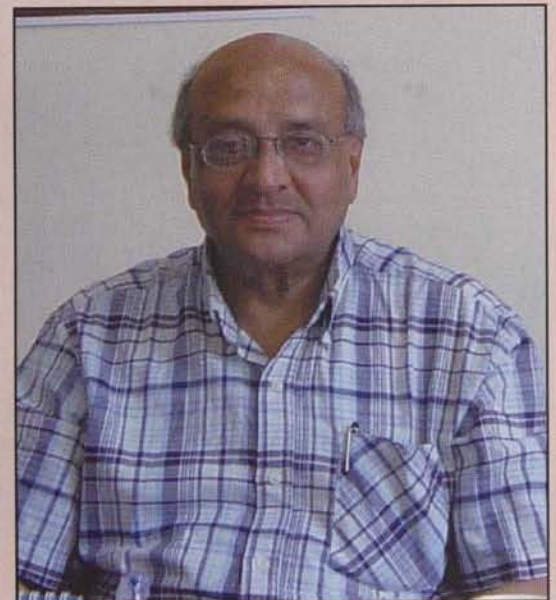
Sitting L to R - Sailesh Liladhar Shah, Dipak Shanti Shah, Dipti Kiran Shah, Prafulbala Kapoor Shah, Dina Raichand Shah and Chunilal Premchand Shah. Missing - Keshvaji Nathoo Shah and Kiran Kachra Shah

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Mansukh Shah & Sobhag Shah

SLM Administrator



Chandubhai Shah

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Raxeet Harakchand Shah

Sailesh Liladhar Shah

Tushar Jayantilal Shah

Sandhya Harish Haria

Raju Mansukh Shah

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Leicester (Area Chairman)

Luton

Northampton (Area Chairman)

North (Area Chairman)

North East & Culture & Heritage

North West & Membership

South

West

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Anil Govindji Shah

Rajesh Jethalal Shah

Bhikhalal Velji Bidd

Harish Maganlal Haria

Dilip Govindji Shah

Mahesh Ramniklal Shah

Shashi Premchand Shah

Keshavji (Columbo) Nathoo Shah

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North East

North West

West

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Derasar Project Team:

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Sompura:

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Structural Engineers:

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Vidhikar:

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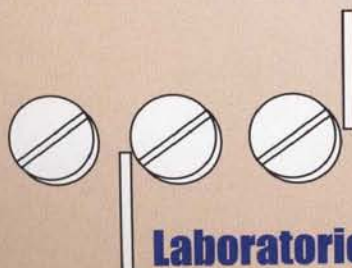
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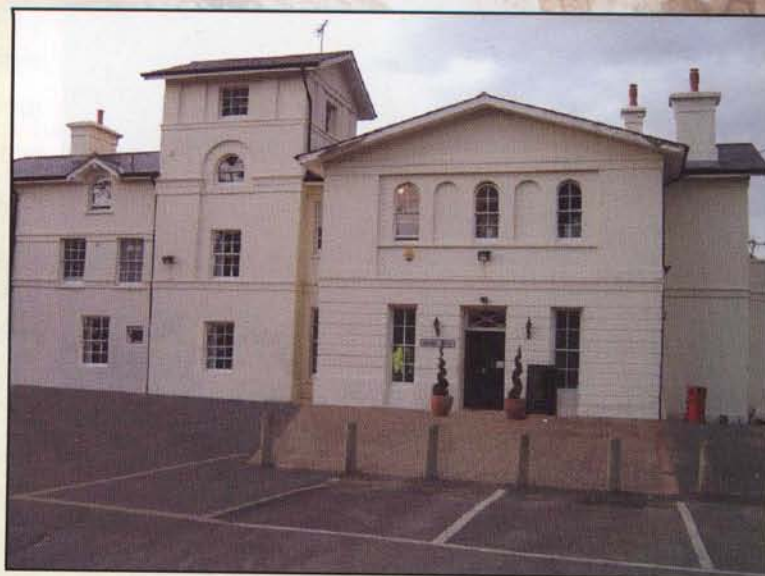
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A Brief History Of OSHWALS

The name 'Oshwal' is derived from the North Indian town of Oshyanagar near Jodhpur in Rajasthan. The legend has it that the King of Oshyanagar has a son with the blessings of a Jain monk by the name of Pujya Acharyadev Shri Ratnaprabhsuriji. The king and his subjects were so impressed with the preaching of Acharya Ratnaprabhsuriji that they all embraced Jainism. These Jains of Oshyanagar became known as Oshiyas which, with the passage of time, got transformed into Oshwals.



Oshwal House

Religious persecution forced these Oshwals to settle in various parts of India. A group of these Oshwals who settled in the 52 villages of the Halar district of Jamnagar (Gujarat State) became known as the Halari Visa Oshwals. These were the forefathers of the majority of the present day Oshwal population in East Africa, U.K., U.S.A and Canada. A large number also moved on from the Halar District to the more lucrative pastures of Mumbai (Bombay).

Most of our forefathers were farmers and small landowners rather than businessmen and traders. However, the enterprising spirit amongst the Oshwals began to surface and around the turn of the century, the first Oshwals ventured out, from India, to East Africa. It is generally assumed that the first Oshwals who arrived on the Kenyan Coast in 1899 were Shri Hirji Kara, Shri Popatlal Vershi and Shri Devji Hirji. At that time much of the Kenyan hinterland was unknown. Mombasa was a well established trading port and the building of the railway line from Mombasa into interior had begun. The British brought in a large labour force, from India, to work on the construction of this railway line. The early Oshwals began to be associated with this railway. Some set up the business of providing meals to the railway workers, others undertook work as builders while some even worked on the actual construction of the railway line.

The railway opened up the Kenyan interior. More people came to Nairobi which was a small trading post. The Oshwals worked extremely hard, gradually called over their families and slowly established themselves in trading centres like Thika, Kisumu, Eldoret, Kitale, Nyeri, Nanyuki, Meru, Makuyu, Ruiru, Maragua, Saba Saba, Fort Hall (Muranga), Karatina, Kisii and Nakuru. Some even moved onto the other East African countries of Uganda and Tanzania as years went by.

Oshwals earned high respect with their puritanical qualities of hard work, thrift, simplicity and prudence. Gradually as the numbers increased they organised themselves into a community.



Oshwal Assembly Halls

During the early 1940's Oshwal institutions were established for social, religious, cultural and educational purposes. In 1941 the 'Oshwal Education and Relief Board' was established with the objective of promoting education. To meet the needs of the local Oshwals, community centres were set up in various towns and cities in Kenya. In Kenya alone Oshwals have very successful Nursery schools, primary schools, Secondary schools and even a college. Opulent Jain Derasars have been built in Nairobi and Mombasa.

In the early 1960s some Oshwals decided to migrate, from East Africa, and set up home in the

U.K. Amongst the first families to set up in the U.K. were the family of Shri Meghji Pethraj Shah whose name is not only synonymous with charitable activities in East Africa and India, but who have also made their mark in the U.K. Another notable person who came to the UK in 1957 was Shri Jayantilal Ranmal Shah, who until May 2003 was one of the 7 trustees of the Association. Africanisation policies in East Africa and the post independence uncertainty led many Oshwal families to look towards settlement in the U.K. and the trickle which started in the late 1960s became a steady flow in the early 1970s. By 1976 it was estimated that there were at least 15,000 Oshwals in the U.K. Today this figure is estimated to be around 20,000. Whilst the majority of the U.K. Oshwal settlement is in the various suburbs of London there are substantial settlements in cities like Leicester and towns like Luton, Northampton and Wellingborough.

In a similar fashion to East Africa, the pioneers of the U.K. Oshwal settlement foresaw the need to organise their growing numbers into a community and the Oshwal Association of the U.K. came into being in 1969. It was then formally transformed into a registered charitable organisation in 1972. To meet the needs of the large community the Association has been organised into nine administrative Areas each of which has an elected body of members to carry out the day to day tasks of providing community service to the members of the Association residing in those Areas. The main objective of the Association was the Advancement of Jainism by the provision of a place of worship. It was with this objective in mind that the elders of the community purchased the site in the beautiful Hertfordshire countryside known as "Hook House".

This site, now known as Oshwal Centre, which, at the time of purchase, consisted of almost 80 acres of green field with a listed old mansion and a few run-down stable buildings and barns has been transformed into the headquarters of the Association and its administrative nerve centre. The mansion was totally renovated, in accordance with the provisions of the law relating to listed buildings, and

housed the Administration block, a small temple (Ghar Deraser) and facilities to organise small functions. The old stables and barns were removed and in its place now stand the two large assembly halls fronted by a large, well landscaped car park.

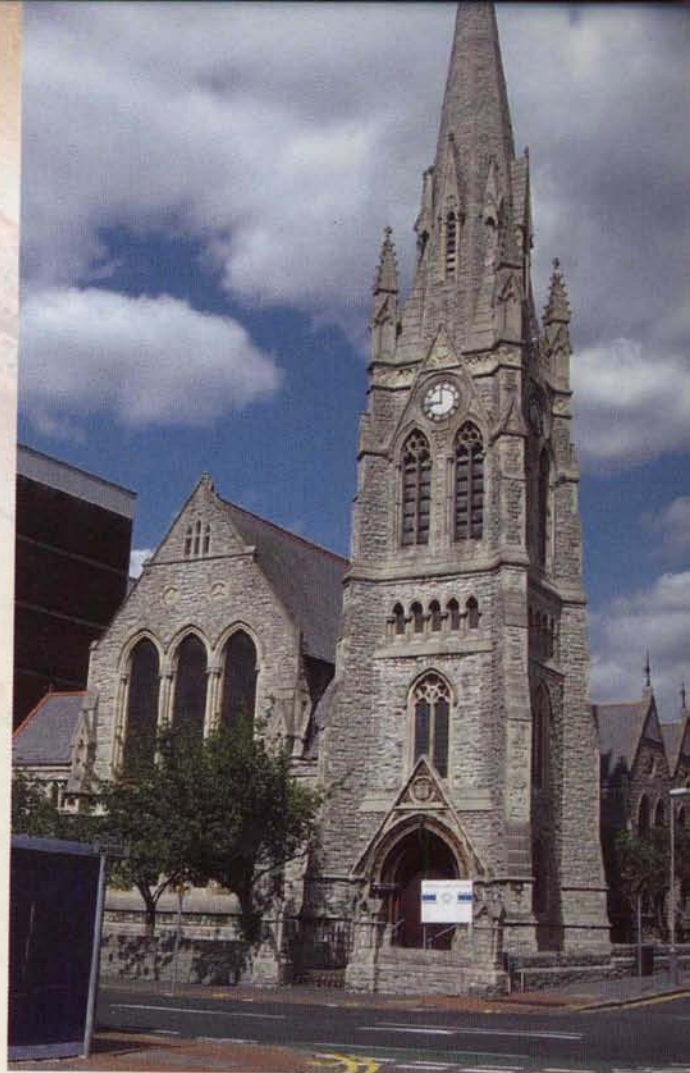
One of the other Area has the good fortune of having been able to have its own Mahajanwadi. The building in Croydon, Surrey was acquired by the Association to serve the needs of the people residing in the South Area. It too houses a Ghar Derasar where religious activities are organised on a regular basis.

The next phase of course in the development of Oshwal Centre was the construction of a Shikharbandhi Jain Deraser which will include a beautifully landscaped gardens.

The advancement of Oshwals in the U.K. has been remarkable. Today we have a large number of professionals in fields such as law, medicine, accountancy, pharmacy, engineering, banking, economics, science, information technology, commerce and many more.

At this point we must also acknowledge the tremendous amount of hard work that has been put in by a large number of Oshwals who have over the years served in the Management Committees either at Area level or at Central Executive level. These pillars are our community who have worked through even in the face of adversity to ensure that the members of the Association are provided with the best service possible. One clear example of the Oshwal resolve to never retreat in any difficulty is the unquestionable generosity of twenty two Oshwals who gave their personal guarantees to the bank when the Association had to borrow money to develop Oshwal Centre. It is the iron will of such people that puts the element of greatness into the Halari Visa Oshwal Community.

The characteristics of hard work, thrift, honesty, prudence have served us well in the U.K. and the Oshwal settlement has flourished. Most of the first generation of Oshwals born in the U.K. are probably unaware of the struggles and formidable challenges that had been faced by their parents and grandparents in making a new home in a new country. However, through the auspices of the Oshwal Association of the U.K. and the activities run by the various Areas of the Association it is evident that the Oshwal Youth do respect and understand the need to have and maintain their unique cultural identity. By further encouragement and involvement the Oshwal Youth can play a very significant role in the development of the Oshwal Association in the years to come. They will and should make their own mark in the rich history of Oshwals and in particular the rich cultural heritage of the Halari Visa Oshwals.



South London Mahajanwadi



JAIN SYMBOL

The Jain Symbol is a congregation of various symbols, each having a deeper meaning. This symbol was adopted by all sects of Jainism while commemorating the 2500th anniversary of the nirvana of Lord Mahavira.

The outline of the symbol is defined as the universe (Lok). The lower part of the symbol represents the seven hells (Naraki). The middle part of the universe contains the Earth and the planets (Manushyalok). The upper part contains the heavenly abodes (Devlok) of all the celestial beings and abode of the Siddhas (Siddhashila). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It may change its form, but otherwise, it has always been and will always be here.

The raised hand means stop. The word in the center of the wheel is "Ahimsa". Ahimsa means non-violence. Between these two, they remind us to stop for a minute and think twice before doing anything. This gives us a chance to scrutinize our activities to be sure that they will not hurt anyone by our words, thoughts, or actions. We are also not supposed to ask or encourage others to take part in any harmful activity. The wheel in the hand shows that if we are not careful and ignore these warnings and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death.

The four arms of the swastika remind us that during the cycles of birth and death we may be born into any one of the four destinies: heavenly beings, human beings, animal beings, (including birds, bugs, and plants) and hellish beings. Our aim should be the liberation and not the rebirth. To show how we can do this, the swastika reminds us that we should become the pillars of the four fold Jain Sangh, then only can we achieve liberation. The four pillars of the Jain Sangh are sādhus, sādhis, shrāvaks, and shrāvikās. This means that first, we should strive to be a true shrāvaks or shrāvikās, and when we can overcome our social attachments, we should renounce the worldly life and follow the path of a sādhu or sādhi to be liberated.

The three dots above the swastika represent the three jewels of Jainism: Samyak Darshan (Right Faith), Samyak Jnan (Right Knowledge), and Samyak Charitra (Right Conduct). We should have all three: right knowledge, right faith, and right conduct together, then only can we achieve the liberation. The right knowledge means having the knowledge that soul and body are separate and that the soul, not the body attains the salvation. The right faith means one must have faith in what is told by Jinās, who were omniscient. The right conduct means that our actions should be void of attachment and hatred.

At the very top part of the Jain Universe symbol is a small curved arc. This arc represents the abode of the Siddhas. It is known as the Siddhashila. It is the final resting place of the liberated souls. The dot represents a siddha. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of the Salvation or Liberation.

જૈન પ્રતીક



જૈન પ્રતીક એ ઘણા બધા પ્રતીકોનું સંમિશ્રણ છે. દરેકની પોતાની આગવી ઓળખ છે. આગવી પરિભાષા છે. આ પ્રતીક જૈનોના તમામ સંપ્રદાયો દ્વારા ભગવાન મહાવીરની ૨૫૦૦મા નિર્વાણ વર્ષની ઉજવણી વખતે માન્ય રખાયેલો છે.

પ્રતીકની બાહરી રેખા વિશ્વ (લોક)ને દર્શાવે છે. નીચેના ભાગ સાત નરકને સૂચવે છે. મધ્યાભાગમાં પૃથ્વી અને મનુષ્યલોકનો સમાવેશ થાય છે. ઉપરનો ભાગ દેવલોક અને દિવ્ય તત્વોને સમાવે છે જ્યારે એકદમ ઉપર સિદ્ધશિલા- સિદ્ધમુક્ત આત્માઓનું સ્થાન છે.

જૈન પરંપરા પ્રમાણે વિશ્વને કોઈએ બનાવ્યું નથી કે કોઈ એનો વિનાશ કરી શકતું નથી. કદાચ એનું રુપ સ્વરુપ બદલાતું રહે પણ સામાન્ય રીતે એનું અસ્તિત્વ હંમેશા છે અને રહેશે.

ઉભો હાથ (પંજો) એ રુક જાવ ની સંજ્ઞા છે. ચક્રના મધ્યમાં કોતરાયેલો શબ્દ છે અહિંસા. અહિંસા એટલે કોઈ પણ જાતની હિંસા નહીં. આ બે વચ્ચે એઓ આપણને કંઈ પણ કરતા પહેલા એક મિનિટ રોકાવવાનું અને બે વખત વિચારવાનું સૂચવે છે. આ આપણને આપણી વૃત્તિઓ, પ્રવૃત્તિઓને નિરીક્ષવાની તક આપે છે કે આપણે શબ્દો, વિચારો કે આચરણ દ્વારા કોઈને દુભવ્યા નથી. આપણે અન્યને કહેવાનું પણ નથી કે પ્રેરવાના પણ નથી કે એઓ આવી નુકસાનકારક પ્રવૃત્તિમાં ભાગ લે. હાથમાં રહેલ ચક્ર આપણને યાદ કરાવે છે કે જો આપણે સાવધ નહીં રહીએ અને આ ચેતવણી પ્રત્યે દુર્લક્ષ્ય સેવીશું અને હિંસાત્મક પ્રવૃત્તિઓ ચાલુ રાખશું તો આ ચક્ર ચાલ્યાજ કરશે. આપણે જન્મ-મરણના ચક્રાવામાં અથડાતા જ રહીશું.

સ્વસ્તિકના ચાર હાથ આપણને યાદ અપાવે છે કે જન્મ-મરણની આ શ્રૃંખલા દરમ્યાન ચાર ગતિ (દેવગતિ, મનુષ્યગતિ, તિર્યચગતિ અને નરકગતિ)માં આપણે કોઈ પણ ગતિમાં જન્મ લઈએ, આપણું લક્ષ્ય મુક્તિનું હોવું જોઈએ ન કે ફરી-ફરી જન્મ લેવાનું.

આપણે આ કેવી રીતે કરી શકીએ, એ માટે સ્વસ્તિક આપણને યાદ કરાવે છે આપણે ચતુર્વિધ સંઘના સંભવ બનવું જોઈએ. તો જ આપણે મોક્ષ-મુક્તિને મેળવી શકીએ. એનો અર્થ એ છે કે પહેલા આપણે સાચા શ્રાવક અને શ્રાવિકા બનવા માટે પુરુષાર્થ કરવો જોઈએ. જ્યારે આપણી સામાજિક જવાબદારીઓ અદા થઈ જાય ત્યારે દુન્યવી જીવનનો ત્યાગ કરીને મુક્ત થવા માટે સાધનાનો માર્ગ અપનાવવો જોઈએ.

સ્વસ્તિક ઉપર રહેલા ત્રણ બિંદુઓ જૈન ધર્મના ત્રણ રત્નોને પ્રદર્શિત કરે છે. સમ્યગ્દર્શન (સાચી સમજણ), સમ્યગ્જ્ઞાન (સાચું જ્ઞાન), સમ્યગ્ચારિત્ર (સાચું અનુશાસન) આ ત્રણે સાથે હોય તો જ મોક્ષ માર્ગની આરાધના થઈ શકે અને મુક્તિની મંજિલ મળી શકે. સમ્યગ્જ્ઞાન એટલે દેહ અને આત્મા જુદા છે, આત્મા મોક્ષને પામે છે. દેહ નહીં. સમ્યગ્દર્શન એટલે સર્વજ્ઞ જિનેશ્વર દેવે કહેલા તત્વમા શ્રદ્ધા રાખવી. સમ્યગ્ચારિત્ર એટલે આપણો વ્યવહાર આપણું આચરણ રાગ-દ્વેષથી મુક્ત હોવું જોઈએ.

જો વિશ્વના ટોચે જે અર્ધચંદ્રાકાર રેખા છે તે સિદ્ધશિલાનું પ્રતીક છે અને એના ઉપર જે બિંદુ છે તે શુદ્ધ- બુદ્ધ અને મુક્ત બનેલા આત્માનું પ્રતીક છે. સિદ્ધ જીવોનું આ શાશ્વત સ્થાન છે. આ સ્થાનને પ્રાપ્ત કરવા માટે આત્માએ તમામ કર્મોને મૂળથી નષ્ટ કરવા જોઈએ. દરેક જીવાત્માએ મુક્તિ માટે, મોક્ષ માટે પ્રબળ પુરુષાર્થ કરવો જોઈએ.

DERASER AT OSHWAL CENTRE

INTRODUCTION

The main objective as stated in the constitution of the Oshwal Association of the U.K. is "The advancement in the United Kingdom of the Jain religion particularly, but not exclusively by the provision of a place of worship and study..." It was with this objective in mind that at the time of purchasing the site then known as Hook House, ensured that the Association would have the benefit of being granted the planning permission for a Jain Temple / Deraser.

WHY ERECT A JAIN DERASER

- The mind is impressed greatly by what it sees than by what it hears. Visual impressions have a long lasting impact on the mind.
- The rich and varied architecture of a Jain with its serene, peaceful and graceful setting makes a deep impression on the devotees.
- A temple is a place of worship where the aspirant experiences immense peace, serenity and a sense ofbeautitude.
- The images of the Tirthankaras and the temple environment promote introspection and bring home the feeling that God resides in one's own heart. Therefore, each person pursues the path of purification of the inner self devoid of ego and attachment to illusory web of life.

THE DERASER AT OSHWAL CENTRE

- The Deraser is a Swetamber Tap Gach Deraser.
- The Association has full planning permission for the construction of a single storey Deraser with a floor space of 188 sq mtrs. or 2,023 sq. ft.
- The Deraser is sited next to the children's playground at Oshwal Centre on a Greenfield site of approximately 10 acres.
- The Deraser is in the middle oflandscaped gardens and walkways which when viewed from the air represent the Jain symbol of "Triloka (the cosmos)". The walkways are in the shape of a "Sathio". At the base of the Triloka the symbol ofAhimsa will be represented by a magnificent mosaic pond.
- At the corner of each arm of the Sathio is the statue of each of our 24 Trithankars housed in appropriate marble Devkulikas (base and canopies).
- The Sathio leads up to the entrance of the Deraser which has a four metre wide court yard surrounding it.
- The entrance to the Deraser is from the West leading into the Rang Mandap under a large dome. This leads into the Koli Mandap bringing the devotee closer to the inner sanctum known as the Garbh Grih which houses the divine pratimas (images) of the Trithankar.
- Our Mulnayak (Principal Image) is Shree Mahavir Swami (51") accompanied by Shree Adeshwar Bhagwan (31") and Shree Parswanath Bhagwan (31").
- The Deraser walls are clad in clear marble as are the Shikar and the Dome. The interior walls are also of marble with intricate carving and sculpture work on the walls, the dome and the pillars.
- Ancillary facilities such as the Kesar Room and storage space are housed within the Deraser complex.
- The Deraser Complex will form an integral part of Oshwal Centre and is designed to last forever.

The First traditional Shikharbandhi Jain Temple in Europe, carved and constructed entirely according to the ancient Shilpshastras. No Steel has been used. 1300 tonnes of Pink Sand Stone & 500 tonnes of Indian Marble were shipped India, carved by over 450 craftsmen and shipped to London.

In all 5759 carved pieces, including amazing intricate ceilings of Indian marble, were finally assembled like a giant jigsaw within 15 months.

TEMPLE FACTS

DIAMENSIONS :

Total Area	: 10 Acres
Width	: 49 ft.
Height	: 55 ft.
Length	: 83 ft.

STONE :

Pink Sand Stone	: 1300 tonnes (17000 cu.ft.)
Indian Marble	: 500 tonnes (6500 cu.ft.)
Paving Stone Slab	: 250 tonnes (20600 sq.ft.)

FOUNDATION :

83 Nos. unreinforced 400 mm Diameter Bored Piles up to 45 ft. Deep
5 ft. Deep raft foundation

FEATURES :

Shikhars	: 1
Ghummat	: 1
Samaran	: 1
Gavakshas	: 9
Carved Pillar	: 40
Different Design	: 150
Different Ceiling Design	: 15
Tirthankar's Devkulikas	: 24
Samosaran	: 1
Kirtistambha	: 1
Main Gate	: 1
Gate from South	: 1
Gate from Oshwal Centre	: 2
Fountain	: 4
Garden Banch	: 26
Kesar Room	
Under Floor Heating for the marble floor	
1 lift for the old and disabled	
Concealed lighting	
The Layered segmental dome dose not use steel or lead	
Total of 5759 Stone Pieces	

The garden will be beautifully landscaped (to be completed in the spring of 2006) to enhance the beauty of the whole of the Derasar site. An integral part of the landscaping is the proposed planting of 52 trees to represent the 52 village of the Halar District of Jamnagar in India where the majority of the members of the Association have their ancestral roots. Each of the trees will be surrounded by "Otlas".

ઓશવાલ સેન્ટરનું દેરાસર

પરિચય :-

ઓશવાલ એસોસિએશન ઓફ યુ. કે.ના બંધારણના જણાવ્યા મુજબ એનો મુખ્ય ઉદ્દેશ્ય છે યુનાઈટેડ કિંગડમમાં જૈન ધર્મના વિકાસ માટે આયોજનો કરવા પણ માત્ર પૂજા-પાઠની જગ્યા કે અધ્યયનની ભૂમિ નહિ. હુક હાડિસના નામે જાણીતી આ જગ્યા જ્યારે લેવામાં આવી ત્યારે આ બધું મગજમાં હતું અને ખાત્રી હતી કે એસોસિએશનને જૈન દેરાસરના નિર્માણની મંજૂરીનો લાભ મળશે.

જૈન દેરાસરનું નિર્માણ શા માટે ?

મન જે કઈ જુએ છે અને સાંભળે છે એનાથી અત્યંત પ્રભાવિત થાય છે. એમાંય દશ્યની છાપ લાંબા સમય સુધી દિમાગ પર રહેતી હોય છે.

જૈન દર્શનની સમૃદ્ધ, વિવિધ કલાત્મક અને પવિત્ર, શાંત તથા સૌન્દર્યપૂર્ણ સંરચના ભક્તોના મન ઉપર અમિટ છાપ મૂકે છે.

દેરાસર એ આરાધનાની એક એવી જગ્યા છે જ્યાં ઉપાસક સંપૂર્ણ શાંતિ પવિત્રતા અને નિર્મળ સૌન્દર્યની અનુભૂતિ કરી શકે છે. દેરાસરનું વાતાવરણ તથા એમાં બિરાજમાન તીર્થંકર ભગવાનની મૂર્તિઓ આંતર નિરીક્ષણને પ્રેરે છે તથા પોતાનામાં જ ઈશ્વરનો નિવાસ છે એવી ભાવના પેદા કરે છે. એટલાજ માટે દરેક વ્યક્તિએ આસક્તિના ભ્રમણાભર્યા જાળાઓને ખંખેરીને અંતરાત્માના પવિત્રીકરણનો પુરુષાર્થ આરંભવો જોઈએ.

ઓશવાલ સેન્ટરનું દેરાસર :-

આ દેરાસર શ્વેતાંબર તપગચ્છ પરંપરાનું છે.

એસોસિએશનને ૧૧૮ સ્કવેર મીટર અથવા ૨૦૨૩ સ્કવેર ફીટના ફ્લોર સ્પેસ સાથે એક મજલાનું દેરાસર બાંધવાની પરવાનગી મળી છે.

૧૦ એકરના ગ્રીન ફિલ્ડ સાઈટ પર નિર્મિત ઓશવાલ એસોસિએશનના ચિલ્ડ્રન પ્લે ગ્રાઉન્ડની બાજુમાં આ દેરાસર સ્થિત છે.

આ દેરાસર લન્ડ સ્કેપ કરેલા ગાર્ડન અને રસ્તાની વચ્ચે-વચ આવેલું છે. હવાઈ માર્ગે એનું નિરીક્ષણ કરતા એ જૈન પ્રતીક ત્રિલોક (૧૪ રાજલોક)નું પ્રતિનિધિત્વ કરે છે. રસ્તાઓ સાથિયા આકારના બનેલા છે. ત્રિલોકના મૂળમાં અહિંસાના પ્રતીક તરીકે ભવ્ય મોઝેઈક સરોવર બનાવવામાં આવ્યું છે.

દરેક સાથિયાના ખૂણામાં ૨૪ તીર્થંકર ભગવંતોની સંગેમરમરની દેવકુલિકાઓ બનાવવામાં આવેલી છે.

પ્રસ્તુત સાથિયો દેરાસરના પ્રવેશ સુધી લઈ જાય છે કે જે ૪ મીટર પહોળા કોર્ટ યાઈથી ઘેરાયેલો છે.

પશ્ચિમથી થતો દેરાસરનો પ્રવેશ વિશાળ ગુંબજના રંગમંડપ સુધી લઈ જાય છે. જ્યાંથી કોળી મંડપમાં થઈને ઉપાસક ગર્ભગૃહ પાસે પહોંચે છે. જ્યાં તીર્થંકર પરમાત્માની દિવ્ય પ્રતિમાઓ બિરાજમાન છે.

આપણા મૂલનાયક તરીકે ભગવાન મહાવીરસ્વામી તથા આજુ-બાજુમાં આદીશ્વર ભગવાન અને પાર્શ્વનાથ ભગવાન બિરાજિત છે.

દેરાસરની દિવાલો, શિખર તથા ગુંબજ સંગેમરમરથી નિર્મિત છે. અંદરની ભીત્તિઓ પણ આરસની બનેલી છે. એના ઉપર, ગુંબજ અને સ્તંભો ઉપર સુંદર નક્શીકામ કરેલું છે.

દેરાસરથી સંબંધિત જરૂરી સગવડતાઓ જેવી કે કેસર રુમ, સ્ટોર રુમ વગેરે દેરાસરના પરિસરમાં જ બનાવવામાં આવ્યા છે.

યુરોપમાં સર્વપ્રથમ વાર નિર્મિત પારંપરિક શિખરબંધી દેરાસર સમગ્ર પણે પ્રાચીન શિલ્પ શાસ્ત્રના નિયમો અને માર્ગદર્શનની અનુસરીને બનાવવામાં આવી છે. ક્યાંય પણ લોખંડનો ઉપયોગ કરવામાં આવ્યો નથી. ભારતથી ૧૩૦૦ ટન બંધ ગુલાબી રેતીલો પથ્થર તથા ૫૦૦ ટન ભારતીય માર્બલ કે જેના ઉપર ૪૫૦ જેટલા કુશળ કારીગરોએ પોતાની કળા અને કસબ પ્રદર્શિત કર્યા છે, આયાત કરવામાં આવ્યા છે.

અને વળી કુલે ૫૭૫૯ જેટલા હિસ્સાઓ જેમાં ભારતીય આરસમાં કંડારાએલા આરસ ખંડો અને આશ્ચર્યકારી કલાત્મક છત આ બધું... છેવટે ૧૫ મહિનાના ટૂંકા ગાળામાં અત્યંત વિશાળ જિગ્સો-પઝલની જેમ ગોઠવી દેવાયા.

વાસ્તુ વિષયક આંકડાઓ

આયામ

કુલ ક્ષેત્રફળ	:	૧૦ એકર
પહોળાઈ	:	૪૯ ફૂટ
ઊંચાઈ	:	૫૫ ફૂટ
લંબાઈ	:	૮૩ ફૂટ
પથ્થર		
ગુલાબી રેતીલો પથ્થર	:	૧૩૦૦ ટન (૧૭,૦૦૦ ઘન ફૂટ)
ભારતીય આરસ	:	૫૦૦ ટન (૬,૫૦૦ ઘન ફૂટ)
બાહરી પ્રદક્ષિણા પથ	:	૨૫૦ ટન (૨૦,૬૦૦ વર્ગ ફૂટ)

પાયો

પાયામાં ૪૫ ફૂટ ઊંચે સુધી ૪૦૦ મી.મી. ડાયામીટરની ૮૩ પાઈલ્સ નાખી છે. તેના પર જમીનમાં ૫ ફૂટનું કાંકીટ ભરવામાં આવ્યું છે. જેથી વિશાળ દેરાસરનું વજન જીલી શકે.

વિશિષ્ટતાઓ

શિખર	:	૧	ધુંમટ	:	૧
સામરણ	:	૧	ગવાક્ષ	:	૮
અલંકૃત સ્તંભ	:	૪૦	ભારતીય અલંકરણો	:	૧૫૦
અલંકૃત છત	:	૧૫	તીર્થકરોની દેવકુલિકા	:	૨૪
સમોવસરણ	:	૧	કીર્તિસ્તંભ	:	૧
મુખ્ય પ્રવેશદ્વાર	:	૧	સાઉથ થી પ્રવેશદ્વાર	:	૧
ઓશવાલ સેન્ટરથી દ્વાર	:	૨	ફુવારા	:	૪
બગીચાના બાંકડા	:	૨૬			

કેશર રૂમ

આરસ-ફર્શ માટે ભૂમિગત ઉષ્મા વ્યવસ્થા

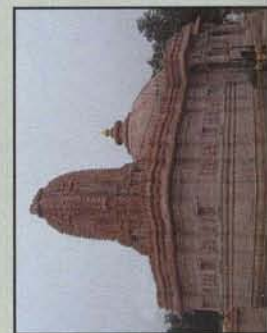
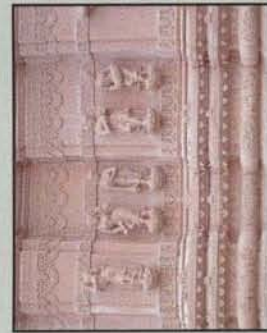
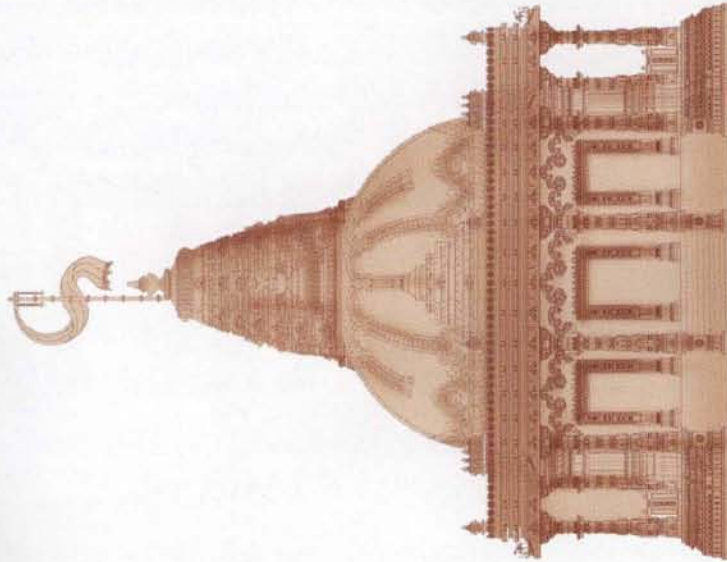
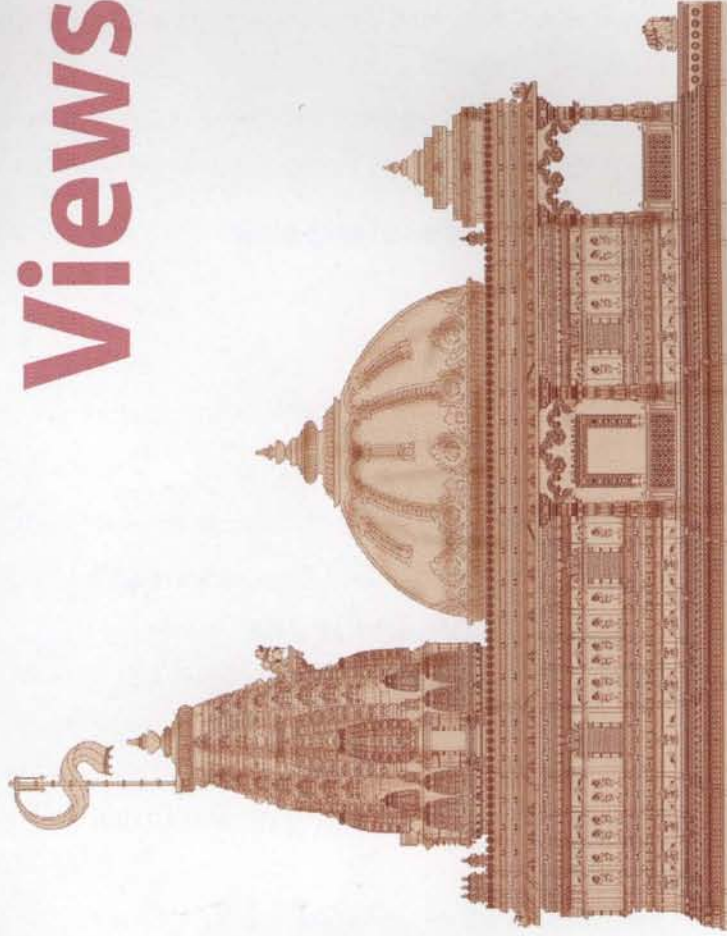
વૃદ્ધો અને અશક્તો માટે લિફ્ટ ૧

ભિત્તીગત વિદ્યુત વ્યવસ્થા

સંપૂર્ણ દેરાસરના બાંધકામમાં ક્યાંય લોખંડ કે સીસુ વપરાયું નથી.

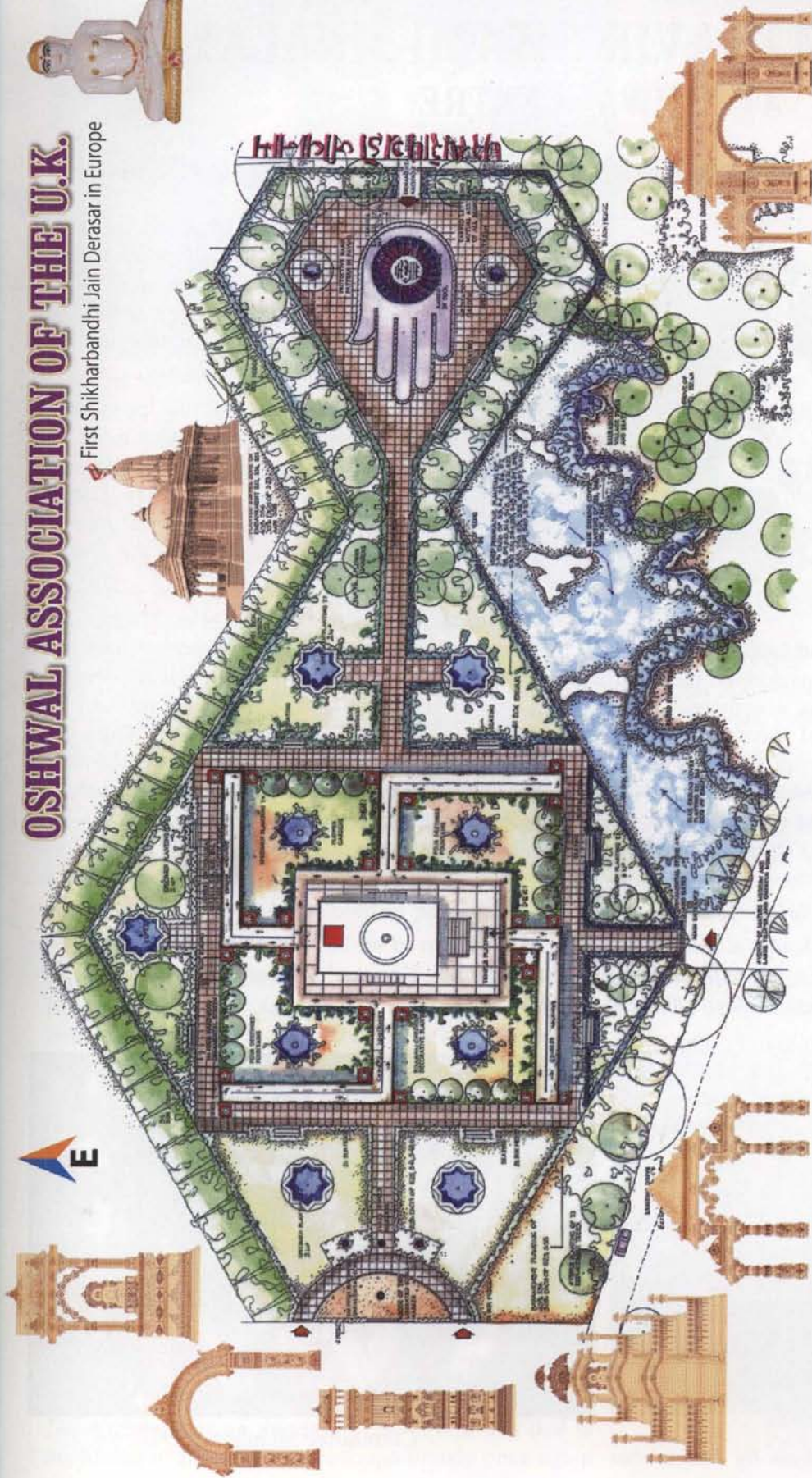
સમગ્ર દેરાસરની સુંદરતાને સજીવ કરવા માટે ઈ.સ. ૨૦૦૬નાં વસંત સુધી તૈયાર થનારા બગીચાને આગવો નૈસર્ગિક ઓપ આપવામાં આવશે. એની અંતર્ગત પર વૃક્ષો વાવવાનું આયોજન વિચારાયું છે કે જે ભારતનાં જામનગર જીલ્લાનાં હાલાર વિસ્તારના પર ગામોનું પ્રતિનિધિત્વ કરશે. આપણા એસોસીયેશનના મોટા ભાગના સદસ્યોનાં પૂર્વજોનાં મૂળ ત્યાં રહેલા છે. દરેક વૃક્ષની ચારેબાજુ ઓટલો બનાવવામાં આવશે.

Views



OSHWAL ASSOCIATION OF THE U.K.

First Shikharbandhi Jain Derasar in Europe



SHREE MAHAVIR SWAMI JINALAY AT OSHWAL CENTRE

BHOOMI POOJAN, KHANAN VIDHI, AND SHILANYAS 7 AND 14 SEPTEMBER 1997



Ashokbhai & Ashwinbhai Performing a Bhoomi Poojan

With the blessings of our Arihant Bhagwan and under the guidance of Pujya Acharyadev Shree Jinendrasuriji and Pujya Shree Vajrasenvijayji we performed the Bhoomi Poojan and Khanan Vidhi on our Deraser on 7th September 1997 culminating with the Shilanyas on 14th September 1997.

Special invitations with details of the programme were sent to all Oshwal member households and published in the Gujarat Samachar. All Jain institutions in the UK and our sister Oshwal communities worldwide were invited to join us. Messages from many were printed in the Oshwal News of August 1997.

Our fund raising effort through the Marble Unit Scheme devised by Late Zaverchand Lakhamshi Haria and Ashwinbhai Dharamshi was implemented from June 1997 onwards. Harkhubhai and Mansukhbhai prepared lists of households and helped to organise teams within a short period of time. These teams of volunteers from all areas started visiting households and the message had been spread through the medium of Oshwal News. A total of two thousand two hundred and sixty three units (2,263) were taken up raising a sum of £226,300. Unit holders, to perform the ceremonies, were selected on the evening of Sunday 24th August by random selection with the aid of a special computer programme. Some selected unit holders were generously offered their selection back to the Association and these were distributed to all the Areas during Paryushan for bidding. Those who bid the highest were granted the privilege. A sum of £12,657 was raised in this manner. In addition, the rest of the unit holders were each paying a Nakro of £251 minimum for their privilege, estimated to total £36,000.

Our invited guests, Late Babubhai Kadiwalla leading a team of four arrived on 28th August 1997 from India. In the evening of 29th August he gave a full explanation of Bhoomi Poojan, Khanan Vidhi, and Shila Ropan. These details were also printed in Gujarati in the Oshwal News of August 1997.

On 31st August, a Siddha Chakra Poojan was conducted by Late Babubhai Kadiwalla in LV Hall. This religious service started the festival leading upto 7th September 1997 and ending on 14th September 1997.

On 7th September at 7.45am Bhagwan was ceremoniously carried to the Mandap from the Ghar Deraser. Late Babubhai Kadiwalla and his party commenced the Snatra Poojan. Late Babubhai conducted the bidding for Dus Dikpal Pooja (Narenbhai Shah)

Nav Grah Pooja (Late Gulabhai Shah)

Asta Mangal Pooja (Kantibhai Mehta)

He then went to conduct the poojas by Pravinbhai



Committee Members 1997



Gulabbhai Performing a Bhoomi Poojan

Bhojak who had accompanied Babubhai from India. Upon completion of poojas, two Sramnijs who were present recited Navakar Mantra and Manglik. 2 Minutes of silence was observed in memory of Diana, Princess of Wales and Mother Theresa of Calcutta. Exactly 9.30 a.m. Ashokbhai, our President then, as instructed by Panyas Vajrasenvijayji Maharaj sprinkled the specially prepared Vashakshep on the site where Bhagwan Mahavir is to reside on completion of the Derasar accompanied by Late Gulabbhai, Dhirubhai and Pravinbhai Bhojak whilst reciting Navakar Mantra.

Thereafter, Late Babubhai Kadiwalla led the 108 families already in position into the Bhoomi Poojan calmly and with dignity. Each family was provided

with the Pooja items which they were allowed to keep as a memento. Late Babubhai was amazed at the sight of 108 families participating in the Bhoomi Poojan in unison, whereas normally only one family performs this ceremony. Of these 108, the family of Mohanbhai D Karania did the Poojan at the spot where Bhagwan Mahavir is to reside.

Upon completion of the Bhoomi Poojan, bidding was performed for the 108 Diva Aarti (Pushpaben Mohanlal Karania Family), Mangal Divo (Deparbai Parbat Family), Shanti Kalash (Jethiben Vrajpar Shah Family), Bhagwan Pokhna (Ramniklal Jesang Family).

The 25 families participating in the Khanan Vidhi were each provided with a Rushabh to enable them to ceremoniously break the ground and everyone was guided to the spot where each of our 24 Tirthankars are to reside. Hasmukhbhai Samji Shah with his family performed the Khanan Vidhi on the site of the Ghabharo.

We were blessed by approximately 80 Tapasavis on that day who were led in procession for their parnas. Surajben Bhandari was breaking her fast after one month, accompanied by Late Gulabbhai on his second Varsi Tap.

At 2pm, Arhat Mahapoojan commenced and was celebrated with great zeal. Bidding was conducted for Dus Dikpal (Late Gulabbhai Shah), Nav Grah Pooja (Prabhulalbai Shah), Asta Managal (Maniben Shah), Aarti (Chetanbai Mehta), Mangal Divo (Rupesh and Minal Shah), Shanti Kalash (Kanchanben Shah). Bidding was also conducted for those who wanted to participate in the short play depicting the life of Bhagwan Mahavir which was held on 13th September 1997.

During the week commencing 8th September 1997, Dhirubhai Karania with the use of JCB, and assistance from Bhagwanjibhai and a few other volunteers, under the guidance of our Architect, Chhaganbhai Mistry prepared the site. A base approximately 10ft deep was dug and a balcony fence was erected around the proposed Gabharo. A large number of volunteers from all Areas gathered on 13th September to help with the preparation of the food, the tent, decorations, seating etc., for the Shilanyas.

In the evening of 13th September, after some rehearsal the play on the life of Bhagwan Mahavir was performed under the guidance of Babubhai Kadiwala. It was a great success. All the participants, particularly the Masterji performed by Hasmukhbhai Kachra and Babubhai Kadiwala in his many roles were magnificent.



The 6.00am start on Sunday 14 September was due to the Muharat. Bhagwan was ceremoniously once again



Ashokbhai & Gulabbhai Performing a Bhoomi Poojan

carried to the Mandap. The first Poojan was the Snatra Poojan and bidding was carried out for Das Dikpal Poojan (Gulabbhai) Nav Grah Poojan (Ashokbhai), Astmangal Poojan (Bhanumatiben) the sprinkling of the vashakshep provided by Maharaj Saheb (Edgware Satsang Mandal) Aarti after Shilanyas (Ashokbhai Ramji Shah Family).

All the nine families selected for the Shilanyas ceremony were seated in their allocated place near the Shilas which had been laid out earlier. Viharbhai Jitendra Malde together with his parents and grandparents took their place by the main Kumbh Shila. At precisely 7.20a.m. the chants commenced leading upto to a crescendo at 8.15a.m when the Shilas were placed in their location and cemented

over. The honourable ladies from Edgware Satsang Mandal proceeded to the Shilas to sprinkle the vakshakshep and Ashokbhai Ramji Shah's family performed the Aarti. To celebrate the historic occasion, Babubhai and young Oshwals led by Sneharbhai and Ashaben let the congregation with songs and garba.

A time Capsule containing a short history of the Oshwal Association and a site plan of the Derasar compound prepared with tender devotion by the members of the Derasar Committee and autographed by the 142 individuals who participated in the ceremony of Bhoomi Poojan, Khanan Vidhi and Shila Ropan, Derasar Committee members and Professional Adviors was buried near the Kurma Shila. Bidding for this privilege took place and the family of Liladhar Vardhaman Malde being the highest bidder was invited to bury the capsule in the presence of all.

Initial Religious Ceremonies

The initial religious ceremonies that we have to carry out before starting the construction work are:

Bhoomi Poojan

This ceremony is conducted two hours after sunrise and must be completed before noon. It is carried out to "purify" the site of the Derasar. Bhoomi Poojan is a tradition of Jainism and it an occasion for the "purification" of ones's soul. It involves a Snatra Pooja, Aarti, Mangal Divo, Shanti Kalash, and the sprinkling the ground with water used in the Snatra Poojan and with flowers, saffron etc.

Khanan Vidhi (Groundbreaking)

This ceremony involves the ceremonial digging of the ground to signal the commencement of the construction work. This is preceded by poojans and followed by Aarti, Mangal Divo etc.

Shilanyas Vidhi (Foundation Ceremony)

This involves the laying of NINE "Shilas" (Slabs), in the area where the Garbh Grih is sited. After the ground breaking, digging is continued until proper type of soil, sand, water and solid rock are reached. The main Sila is called the "Kurm(Tortoise) Shila" and it is above this that the image of the Mulnayak is seated. Eight other Shilas, each bearing the image of the guardian deity of the particular direction (East, West etc) are then laid. The ceremony is accompanied by poojans and followed by Aarti, Mangal Divo, Shanti Kalash etc.



Kaushikbhai, Rakshaben & Jayubhai

The following family or parivaar were fortunate enough to perform the Khanan Vidhi and Shilanyanas ceremonies in September 1997.

Shila Ropan Vidhi

- 1** Shila Ropan vidhi for the Kurm Shila was performed by the family members of Veehar J. Malde
-



- 2** Shila Ropan vidhi for the Shukla was performed by the family members of Anilkumar V. Shah
-

- 3** Shila Ropan vidhi for the Shubhangi was performed by the family members of Chandrakant Vaghji Shah
-



- 4** Shila Ropan vidhi for the Nanda was performed by the family members of Bimal R. Shah
-



5 Shila Ropan vidhi for the Bhadra was performed by the family members of Tejshi Nangpar Shah

6 Shila Ropan vidhi for the Jaya was performed by the family members of Gangaben Narshi Shah

7 Shila Ropan vidhi for the Rikta was performed by the family members of Shanil Manesh Shah

8 Shila Ropan vidhi for the Ajita was performed by the family members of Late Maniben Meghraj Shah



9 Shila Ropan vidhi for the Aparjita was performed by the family members of Mohanlal, Nemchand & Dhirajlal Karania

Khanan Vidhi (Garbh Gruha & 24 Devkulikas)

The Khanan Vidhi Garbh Gruha was performed by the family members of Hasmukhbhai Shamji Virji Gudka.



1 The Khanan Vidhi of 24 Devkulikas Rishabhdev was performed by the family members of Late Maniben Meghraj Shah

2 The Khanan Vidhi of 24 Devkulikas - Ajitnath, Shreyasnath, & Munisuvrat Swami was performed by the family members of Mohanlal, Nemchand & Dhirajlal Karania



3 The Khanan Vidhi of 24 Devkulikas - Sambhavnath was performed by the family members of Shantaben Ramniklal Shah

4 The Khanan Vidhi of 24 Devkulikas Abhinandan Swami was performed by the family members of Ravindra L Khimasia

5 The Khanan Vidhi of 24 Devkulikas Sumatinath was performed by the family members of MZ & KZ Foundation



6 The Khanan Vidhi of 24 Devkulikas - Padmaprabhu Swami was performed by the family members of Devchand Kanji Khimji Shah

7 The Khanan Vidhi of 24 Devkulikas - Suprasvanath, Vasupujyaswami & Naminath was performed by the family members of Hinesh Ramniklal Shah & Ramniklal Jesang Shah & Rima Hinesh Shah



8 The Khanan Vidhi of 24 Devkulikas Sitalnath was performed by the family members of Rita & Jaishmin Shah

9 The Khanan Vidhi of 24 Devkulikas Chandraprabhu was performed by the Family members of M.J. Doshi

10 The Khanan Vidhi of 24 Devkulikas - Suvidhinath & Vimalnath was performed by the family members of Juthalal P. Shah



11 The Khanan Vidhi of 24 Devkulikas - Anantnath was performed by the family members of Mulchand Vaghji Shah

12 The Khanan Vidhi of 24 Devkulikas - Dharmanath was performed by the family members of Ramniklal Chandulal Shah



13 The Khanan Vidhi of 24 Devkulikas
- Shantinath was performed by the
family members of Hemraj Nathoo Shah



14 The Khanan Vidhi of 24 Devkulikas
- Kunthunath was performed by the family
members of Kusumben P. Shah

15 The Khanan Vidhi of 24 Devkulikas
Aranath was performed by the
family members of Zaviben D. Shah



16 The Khanan Vidhi of 24 Devkulikas
- Mallinath was performed by the family
members of Late Shamji & Meghji Depar Shah

17 The Khanan Vidhi of 24 Devkulikas
- Neminath was performed by the
family members of Pravin Punja Shah



18 18. The Khanan Vidhi of 24 Devkulikas
- Parsvanath was performed by the family
members of Shashikant Premchand Malde

19 The Khanan Vidhi of 24 Devkulikas
- Mahavir Swami was performed by the
family members of Anjana K. Shah



BHOOMI POOJAN UNIT HOLDERS

SEPTEMBER 1997

No.	UNIT HOLDER	No.	UNIT HOLDER
35	MD, ND, DD KARANIA & FAMILY, London N21	89	RAMNIKLAL J SHAH, Chigwell, Essex
36	BANSI KIRAN MALDE, Kenton	90	RITA BAKUL SHAH, Manor Park
37	NIMA H. SHAH, Chigwell, Essex	91	MZ & KZ FOUNDATION, Cheshunt
38	MINAXI SURESH SHAH, Edgware	92	DINA MANOJ SHAH, Northwood
39	MD, ND, DD KARANIA & FAMILY, London N21	93	SAMIR SURESH SHAH, Kenton
40	RUPEN S. SHAH, Newbury Park	94	MONGIBEN SOJPAR SHAH, Rayners Lane
41	NAREN B GUDKA, Northwood	95	BHANUMATI PREMCHAND, Ilford
42	KIRIT HANSRAJ SHAH, Stanmore	96	RASHMIKANT M SHAH, Northampton
43	MD, ND, DD KARANIA & FAMILY, London N21	97	RAJESH J SHAH, Luton
44	MANIBEN MEGHRAJ SHAH, Jersey	98	DAHIBEN NATHOO KARAMSHI, Luton
45	HINESH R SHAH, Chigwell, Essex	99	NEIL ASHOK SHAH, Kenton
46	LADHIBEN RAICHAND RAJPAR, London N14	100	ROHITKUMAR B GUDKA, Edgware
47	NALIN GOVINDJI SHAH, East Barnet	101	NIKHIL SHAH, Wellingborough
48	ANISH HARANIA, Edgware	102	M J DOSHI & FAMILY, Moor Park
49	MALINI R SHAH, London, N13	103	LALITABEN BHARMAL SHAH, Kenton
50	NALIN MOHANLAL SHAH, Northampton	104	NIMU A MALDE, Edgware
51	DEVKUNVERBEN JIVRAJ GUDKA, Ldn N13	105	MANJU SHAH, Ilford, Essex
52	MAHENDRA SHAH, London N11	106	MANIBEN MEGHRAJ SHAH, Jersey
53	SEJAL SHAH-HURER, Shenley, Herts	107	RAJNIKANT SHAH, Edgware
54	JAY PATANI, London N14	108	RITA NAREN SHAH, Wembley
55	HEMAL ROHIT SHAH, Kenton	109	NEIL ASHOK SHAH, Kenton
56	PUSHPABEN R SHAH, Chigwell, Essex	110	RAKESH SHAH, Hayes
57	JYOTI HITEN SHAH, Stanmore	111	HINESH R SHAH, Chigwell, Essex
58	NEIL ASHOK SHAH, Kenton	112	NIMA H SHAH, Chigwell, Essex
59	GITA A SHAH, Northampton	113	VELJI J SHAH, Harrow
60	HARAKHCHAND J CHANDARIA, Stanmore.	114	SARJU M DODHIA, Pinner
61	ASHA ASHOK SHAH, Kenton	115	POPATLAL KARAMSHI, Elstree
62	KISHOR MOTICHAND SHAH, Leicester	116	MD, ND, DD KARANIA & FAMILY, London N21
63	ROHIT SHAH, Hounslow	117	SANDHYA H HARIA, London N20
64	RAJEEV KANTILAL, Wembley	118	RITA RAYANI, London N11
65	M D HARANIA, Edgware	119	CHAGANLAL P Shah, Kenton
66	PAYAL SHAH, Northampton	120	SHANTABEN K MEHTA, Croydon
67	KANCHAN DIPCHAND SHAH, Luton	121	Lte GANGABEN V GUDKA, Charlton
68	KACHRA KARMAN SHAH, Hounslow	122	JETHALAL CHUNILAL SHAH, Kenton
69	PREMCHAND VAGHJI SHAH, Luton	123	CHAMPABEN HARIA, Harrow
70	GULABCHAND MEGHJI SHAH, London N14	124	MRS VENI M SHAH, Oxford
71	ZAVERCHAND LAKHAMSHI SHAH, Harrow	125	MD, ND, DD KARANIA & FAMILY, London N21
72	DALCO, London E11	126	DHIRAJLAL J SHAH, Stanmore
73	MANIBEN MEGHRAJ SHAH, Jersey	127	MD, ND, DD KARANIA & FAMILY, London N21
74	YASHWANTI SHAH, Purley, Surrey	128	CHAMPA PRAVIN SHAH, Kenton
75	MANJULA SHAH, Wellingborough	129	MANIBEN MEGHRAJ SHAH, Jersey
76	LAKHAMSHI SOJPAR SHAH, Kenton	130	SHEENAL MUKESH SHAH, Elstree
77	RIMA H SHAH, Chigwell, Essex	131	MD, ND, DD KARANIA & FAMILY, London N21
78	MD, ND, DD KARANIA & FAMILY, London N21	132	BHANUMATI R GOSRANI, Gants Hill
79	MANIBEN MEGHRAJ SHAH, Jersey	133	MULCHAND KHETSHI SHAH, London NW9
80	MZ & KZ Foundation, Cheshunt	134	RAISHI MEPA SHAH, Kenton
81	MD, ND, DD KARANIA & FAMILY, London N21	135	VIPIN RAICHAND GUDKA, Stanmore
82	CHANDRAKANT D CHANDARIA, London N	136	BHARATI KISHORE SHAH, London W1
83	PRAFUL SHAH, Harrow	137	MANJULA C SHAH, Kenton
84	JAYANTILAL LAKHAMSHI SHAH, Hounslow	138	MALVI M DODHIA, Pinner
85	MD, ND, DD KARANIA & FAMILY, London N21	139	RAVI RAYANI, London N11
86	MD, ND, DD KARANIA & FAMILY, London N21	140	NINA CHANDRAKANT SHAH, London N14
87	PREMCHAND DEVSHI MURAG, London N14	141	TRUPTI RAJNIKANT SHAH, Hounslow
88	LAXMIBEN JAYANTILAL SHAH, London NW2	142	KUNJ A SHAH, Kenton

Memorable Dates



1950

Oshwals migrate to United Kingdom



1968

Formation of Oshwal Association of the U.K.



1972

Oshwals becomes a registered Charity organisation



1980

Purchased site called "Hook House"



1982

Purchased South London Mahajanwadi



1985

Pratishtha Mahotsav of Ghar Deraser in Oshwal House



1990

Completion of two halls, now known as Oshwal Centre - L.V. Hall & Unity Hall



1997

Bhoomi Poojan & Khanan Vidhi performed for new Deraser



1999

Laying of concrete slab



2004

Apr 2004 - Kanpith ceremony performed
Aug 2004 - Barsakh ceremony performed
Aug 2004 - Umbar ceremony performed



2005

14th May 2005 - Anjanshalaka vidhi in Kailashnagar in Rajisthan
10th July 2005 - Adhar Abhishek ceremony at Oshwal Centre
19th - 29th Aug 2005 - Pratishtha Mahotsav

Testing of The Temple Land

The ancient Temples were built to survive hundreds, if not thousands of years. Being constructed in the main of huge stone blocks each Temple weighed several thousands of tonnes. It would not do to have the Temple collapse under its own weight ! And so various systems of soil testing were devised and incorporated into the Vastu Shastras.

In ancient India the techniques used for testing land for building Temples are found to be similar to modern foundation technology. The scriptures say that the land should be strong and stable. To test the stability of the land certain tests were devised. Great care was taken by the builders to ensure that earthquakes or hollow land would not affect the Temple.

The ancient builders had developed many soil testing techniques. Whilst in the contemporary West where even primary knowledge on this aspect did not exist the ancient constructors had a deep knowledge. Below we shall see some of the tests they had developed.

(1) A hole of 2ft. x 2 ft. x 2 ft. was dug and the soil removed was again used to fill up the hole. If some soil remained then that land qualified for having a Temple built on it. If no soil was left then the land was of average quality. If there was a shortage of soil then the land was useless. Another hole of similar size was also filled with water at night and the next morning the amount of water remaining indicated the quality of the land.

(2) In another experiment a 2ft. x 2 ft. x 2 ft. hole was filled with water. If after walking 100 steps away and returning, the hole remained full to the brim the land was of superior quality. If no water remained or was reduced then the land was of inferior quality.

Modern foundation technologists say that for any structure there must be a solid foundation.

The strength of the foundation is dependent on the strength of the land. To test the load bearing capacity of the land its porosity is tested. If the porosity is low then the density is tested. If the porosity is low then the density is high and consequently its strength is high and therefore its load bearing capacity is high.

If high density and low porosity soil is dug up then its volume increases. If the same soil is used to fill up the hole then excess soil remains, such land is ideal for constructing a building such as a Temple. If low porosity soil is filled with water then it is not absorbed quickly. Therefore from the land's water absorption rate one can determine the strength of the land. From this we can see how scientific the ancient techniques were.

Bhoomi Poojan - Khanan Vidhi

Usually the first ceremony is that of ground breaking, known as *Bhoomi Poojan - Khanan Vidhi*. This should be followed some days later by the foundation stone laying ceremony called the *Shilanyasvidhi*.

The land is first inspected and its soil tested for suitability for the proposed structure. The time of *Bhoomi Poojan - Khanan Vidhi* is then carefully fixed with the help of astrological and astronomical texts through learned pundits. Preparations are made, invitations are sent.

The actual ceremony cum ritual involves the paying of homage to the land and after prayers asking the land for permission to disturb its natural state for construction work. Such is the reverence Jainism holds for nature !



Shilanyas

It is interesting to know that when a temple is being built, the devotees perform a foundation laying ceremony called *Shilaropan* with a square slab of stone. The slab has nine squares etched on it, with nine different figures carved in each square which are illustrated in the picture above. The figures are mostly ocean creatures.

The middle square has a tortoise on it, so it is called *kurma* (tortoise) *shila* (slab). The temple is constructed upon this slab with the belief that the construction of the temple will be completed without any hindrance and it will be able to face the weather & effect of the time.

The foundations are first dug and within them at a key location usually a primary load bearing pillar, or in the case of a temple the area directly below the *garbhagruha* and enthroned image, a deeper hole is dug. Again an auspicious time is selected and preparations are made.

The ceremony is specifically designed to remove any evil influences that may permeate the land. The land is purified. Who can guess what atrocities and crimes had been performed on the selected land in the past!

The architect, engineer, builder and others involved in the construction work descend into the foundations and in accompaniment to the chanting of Sacred verses deposit sanctified sacraments in the special hole. A small pot also containing various sacraments is placed in the hole. Holy water is sprinkled over the entire site. As with the *khatmuhurt*, homage is paid and building permission is asked for. Hewn stones or bricks are then laid in the hole pointing in the eight cardinal directions.

Birds, animals and insects that would be affected by the construction are asked for forgiveness and requesting them to locate the new place! Finally, the architects, engineers and builders are given homage, for it is believed they represent *Vishvakarma*, the supreme builder-architect of the heaven.

The *khatmuhurt* and *shilanyasvidhi* are not practices begun by a primitive mind millennia ago and today faithfully supported by a superstitious mind cloaked with modernity. The ceremonies : (1) Express clear understanding that the environment to be changed is not the exclusive property of an individual human, but is also the home of various other life forms.

(2) An awareness is created that nature is a complex dynamic ecosystem and man is to live harmoniously with this wonder created by God.



The Principal Parts of the Temple

Mandapa :

This is the place from where darshan of the consecrated deity in the *garbhagruha* can be had. It is a pillared hall in front of the doorway of the *garbhagruha*.

Later on it became the custom to unite the two isolated buildings i.e. the *garbhagruha*, the abode of the deity and the *mandapa*, the prayer hall, thus forming an intermediate chamber or vestibule called *antarala*.

Elegantly carved pillars form an essential part of the *mandapa*. They are so arranged geometrically that they leave the octagonal area or nave at the centre, and outside this central area they are so spaced that they form pillared aisles. The shafts of the pillars rarely taper, but are divided horizontally into exquisitely decorative zones or drums, the upper being less in diameter than the lower, so that they diminish by stages, to finish in a bracket - capital.

Antarala :

It is a vestibule in the form of an intermediate chamber which usually connects the two isolated parts of the temple i.e. *garbhagruha* and *mandapa*. It is also known as *korimandapa*. Its Shape must not be like a square court but it should be rectangular.

Ardhamandapa :

Leading up to the main hall or *mandapa* is a porch. It is an open four-pillared pavilion in front of the entrance door of *mandapa*. If the *mandapa* has three entrance doors, there shall be three such pavilions, one on each side. In design and carving it resembles the *mandapa*.

Accessory mandapas :

As the art of temple architecture progressed and temple ritual developed the central *mandapa* was widened and sometimes also surrounded by other subsidiary *mandapas*. The shrine having circumambulatory around it gave scope for the enlargement of the *mandapa*. When a transept on each side of the central *mandapa* is added, the whole structure is known as *mahamandapa*.

Mandovara :

Above the basement (*pitha*) rise the walls to the *garbhagruha*. The side of the walls is straight in its ground plan and plain in its elevation, though it is occasionally relieved by niches in its middle. The outer side of the wall, technically known as *mandovara* is usually decorated with various sculptures in the form of panels and figures. The projecting central portion of the wall, which is technically known as *bhadra*, contains

niches having plain, ringed-pilasters. In these niches beautiful figures of gods and goddesses are set. The other recesses adjoining the *bhadra*, similarly contain dancing sculptures, figures of celestial nymphs, gods and semi-gods with their attendants, chowri-bearers, musicianas etc.

Garbhagruha door :

The door frame of the *garbhagruha* comprises the two vertical jambs supporting the lintel containing a central dedicatory block. The lower horizontal step is known as the threshold. It rests mostly in the centre of the front *garbha* wall to a small height from ground level.

The jambs are carved into vertical sections or mouldings, some projecting and other recessed. The fascial thus formed may be 3,5,7 or 9 in number. They are usually decorated with a creeper and leaves, or with a repeating lozengeshaped ornament, or a square and a circle, or with dancing figures etc. The lower member threshold may be lavishly decorated. The lintel may contain various panels of gods and goddesses or may be ornamented with various designs.

The width of the jamb should be $\frac{1}{4}$ of its height, the same applies to that of the threshold, the thickness of the jamb should be $\frac{1}{4}$ of its width.

The height again should be such as the image enshrined in the sanctum may be viewed even from a distance. So the height of the image along with its pedestal should be made equal to that of the opening less by $\frac{1}{8}$. This fixed proportion of the height of the image with that of the door and of the door with that of the temple enables us to guess the dimension of one from that of the other.

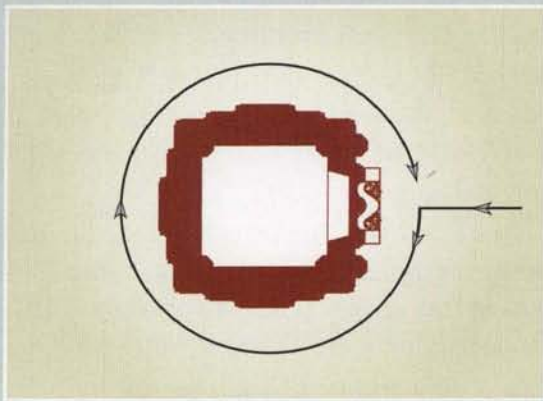
The door threshold, at times, projects outward, in that case it contains a semi-circular drum like moulding in the centre, and on each side of it there is a projecting *kirtimukha* face. The space between the projecting threshold and the ground floor of the antarala to mandapa as the case may be, is filled with an elaborately carved slab. On the centre of the lintel is a small projecting block on which is carved the deity to whom the temple is dedicated, a figure of his consort, a vehicle or another sacred emblem.

Approaching the image in the *garbhagruha* it appears framed by the door which leads to this inner most sanctuary. With the wings of the wooden door opened, during puja, the image is seen by the devotee in the middle of the door; the frame of the door is also that of the image. The image in the *garbhagruha* is raised on a special platform.

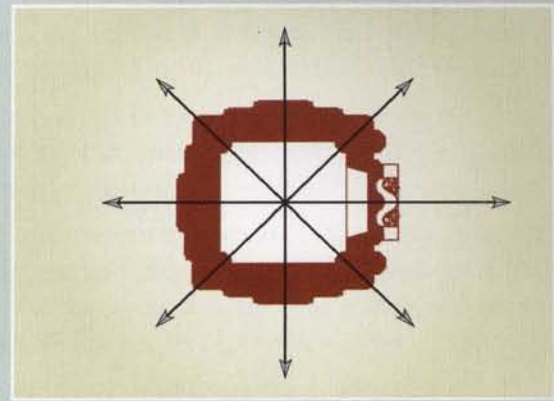
The meaning of door and image is closely connected. The Divinity to whom the temple is dedicated has His symbol or image in the *garbhagruha*; His image, as a rule, is also carved, on a small scale, on the centre of the lintel, He presides over the entrance and His gate-keepers (*dvara-pala*) are stationed below, to the right and left, at the doorjambs. These guardians of the threshold flank the gods and symbols of the entrance.

In one aspect, the door is regarded as God through whom man enters into the presence of the Supreme Principle whose image or symbol has been enshrined in the *garbhagruha*. To be able to enter into the Supreme Presence, man has to undergo a transmutation, for only when he has acquired a divine body himself is he qualified to pass the company of the gods and confront the Supreme Presence.

Pradakshina : Circumambulating the Image



The approach to the garbhagruha and the circumambulatory passage



Outward radiation of energy from the centre of the garbhagruha

The most significant aspect of devotional dynamism in temple tradition is the circumambulation (*Pradakshina*) which proceeds in a clockwise direction around a sacred person, image or object and even around the temple itself. This circumambulation is a rite constituting a bodily participation in movements and prayer. Most temples are furnished with ambulatory passageways. Circumambulation takes the worshipper from the doorway of the sanctuary, housing the image of the Deity, around the sanctuary in a clockwise direction where further icons introduce other aspects of the divine.

The centre of the sanctuary functions as the focus of other dynamic which are realized through a process of symbolic association. To begin with there is the radiation of energy outwards from the centre of the sanctuary in four directions. The sacredness of the image in the sanctum of the temple expresses itself as a powerful force whose influence expands outwards; hence the potency of sacred images that are aligned with these forces, especially those positioned in the centres of the north, west and south sanctuary walls. These secondary images are often given prominence by being set within projecting and elaborately decorated niches. As a further extension of the idea of these lines of energy providing potency, images are placed at the four corners as well as at the centres of the sanctuary walls. A connection with the guardian deities of the eight directions of the universe is sometimes realized in temple architecture with the positioning of the eight gods around the temple.

The rite of circumambulation is more a communion by movement with the images stationed on the walls than a visual recognition of their identity and the perfection of their workmanship. Where no special passage for circumambulation has been provided, circumambulation of the entire temple is performed. Viewed from the outside, the temple structure with its multi-butterssed walls, images, multiple shikhar's etc. is humbling and are inspiring, helping communion with the Lord.

Garbhagruha

The sacred throne-room of the temple.

The most important single element in the entire temple structure-cum-complex is the *grabhagruha*. Mysterious and mystical, this inner holy of holies, the sanctum sanctorum, is the divinenucleus. Because it is here that the image or symbol of the Divine is enshrined. And it is for the worship of that which is enshrined that the devotee visits the temple.

Far from being the expected highly decorative majestic court, the *grabhagruha* is small, dark and ordinary. In its interior it has four plain walls. They are massive and their continuity is broken only by the entrance in the front wall, through which the devotee has darshan.

There is no inlet for a natural source of light. If the door is closed, the interior is shrouded in complete darkness, save for the obligatory *divo*. In the larger temples, where one or several halls precede the sanctuary, the image is but faintly lit by the light of day as it reaches it across the hall. In such conditions the dim light is just sufficient to set off the image against the darkness of its chamber.

Sometime the *grabhagruha* is based on a square and thus it may also be called a temple.

A Chamber of Spiritual Experience

The *grabhagruha* in literal translation says, "house or womb which contains the embryo," the source of life. "Thus it also refers to the worshipper who comes to the Divine and attains his new birth in its darkness.

The Supreme Being - God, is infinite and beyond all limits. The world in which we live, and ourselves, is indefinite in extent and open to question and uncertainty. And so when constructing a medium through which the one who is infinite and beyond all limits is to be approached, care has to be taken. The *grabhagruha* is thus a sanctuary from which outside influences are cut off by thick walls and narrow doors. The interior is kept secret. Its sacredness is protected from the destructive agents of time and accidents. This is the place towards which the devotee proceeds where worship is offered.

While approaching the *grabhagruha* through the halls in front of it, the devotee is enclosed within the sacred architecture. Surrounding him are intricately designed pillars, domes and arches. Wherever his eyes may fall, he finds the holy images and symbols. The atmosphere is soothing, the light is dim. The scent of flowers, burning lamps and incense pervade the air. The devotee is being prepared for his encounter with the Lord. This is no ordinary building!

The mind becomes quiet, losing touch with the material world beyond the confines of the temple. The senses; eyes, ears, nose, tongue skin and the whole body experience only that which is related to the Lord. The carvings cease at the door of the *grabhagruha*. Here they conformat the devotee for the last time as he approaches the innermost sanctuary. He himself, is not allowed to step inside the *grabhagruha*.

The dimness of the *grabhagruha*, illuminated only by an lamp or *divo* (modernity has replaced these as illuminators) is in stark contrast to the bright light outside in the open. The darkness makes it difficult to view the image as a whole, and thus the devotee is forced to concentrate all his energies to the task, resulting in a greater concentration on the Lord.

The relaxing atmosphere engulfed by the sacred architecture also encourages meditation. The shadows coax the devotee to sit cross-legged and lose himself in thoughts of his Lord. His heart centres on the Lord, his mind becomes silent. He may sit thus for several minutes or several hours, emerging into the material world of family, job and ambition filled with a spiritual experience that increases his longing for a permanent-continual experience magnified manifold.

Apart from the spiritual reasons for the design and placement of the *grabhagruha*, the sages and temple builders of the past were practical. Images and symbols were often made of wood, stone or clay. They had to be protected from the changing seasons and climates or one would soon have a majestic temple housing a damaged image!

Ghummata

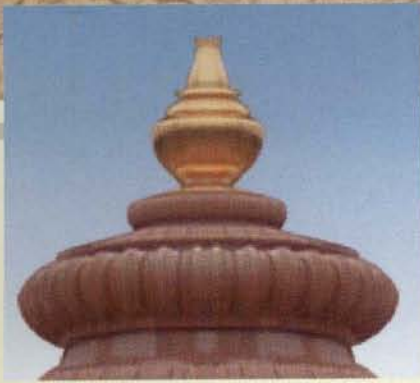
The base, otherwise, known as *adhithana* or *pitha*, here includes also the most lower parts of the temple known as *jagati*. The *jagati* and *pitha* together serve the purpose of a platform on which the walls of the *garbhagruha* rest. The basement (i.e. *pitha*), the upper surface of which levels the floor of the interior, is carved with a series of horizontal mouldings like rows of grinning faces (*grasamukhs* or *kirtimukhas*), - processions of horses, elephants or men, besides some form of semi-circular cushion mouldings ornamented with jewel motives or geometrical diamond reliefs. In the case of a shrine provided with a *pradakshina* passage, the most lavishly decorated side is that of the other wall.

Shikhara

The word *shikhara* is used to denote the whole superstructure including the crown (*amalaka*) and the finial (*kalasha*). In respect to the structural development of the shikhara style in India the two principal varieties (i) the pyramidal shape and (ii) the curvilinear shape are prominent. Both the superstructures have truncated bodies, which are either straight or curved, and are terminated by a platform (the neck, *skandha*) and above it rests the crowning portion whence rises the finial.

The *shikhara* is composed of an orderly grouping of miniature multiples of itself. In its simplest form a miniature spire, the *oorushringa*, is built over each *bhadra*, the whole being crowned and held together by the *amalaka*.

The Kalasha



This crowning glory of a temple symbolises man's eternal quest for immortality

No temple is complete without the kalasha. The *amalaka* crowns the *shikhara*. Above the *amalaka* is the *stupika* the *kalasha*...

The *kalasha* is important in more ways than one. When placed aloft the *shikhara* complex, Various rituals are performed. The ceremony is enthusiastically participated in by lay devotees. The *kalasha* is symbolic of the immortalising nectar filled *kalasha* that was churned up out of the ocean with 13 other treasures by the gods and demons. Even a drop of nectar drunk would guarantee immortal life - victory over death.

During the early stages of temple building the *kalasha* was usually of stone. As the science of temple building progressed, *kalashas* of copper were introduced followed by those of brass and gilt gold. Just as the *kalasha* placed in the depths of the foundation directly below the *garbhagruha* is filled with nine sacraments, the *kalasha* atop the *amalaka* is likewise divinised. The sacraments symbolise progress, expansion and wealth.

The *kalasha* is not attached to the *shikhara* permanently with cements or other adhesives. Instead a protruding pipe embedded in the *amalaka* runs vertically through the *kalasha* to hold it in place.

Between the *kalasha* beneath the *garbhagruha*, the *murti* in the *garbhagruha* and the *kalasha* atop the *amalaka* is created an invisible stream of divine energy. The centre of the energy stream is the *garbhagruha*. The *kalasha* becomes a sacred antennae, capturing energy streams from the living spiritual world which are channeled down through the *shikhara* where they are caught in the *garbhagruha* - the fountainhead of all energy.

Its most conspicuous part is the round body of the jar. The golden *kalasha*, a 'high seat', on the summit of the god's dwelling looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise. The *kalasha* is likened to the sun and the temple is "the mountain where the sun rests at midday. *Meru*, the support of the sun, and "the one sun that never leaves the *Meru*"

Scriptures teach that when a human dies or is born the soul leaves and enters the body through the *brahmarandhra*. This ingress is located on the head. If the *garbhagruha* is imagined as a head, then the slab that closes its ceiling is the *brahmarandhra sheela* (stone). It is accepted that during the image installation ceremony, the Lord enters the *garbhagruha* and thence the image through the *brahmarandhra sheela*.

When the *kalasha* is installed, along with it an 'invisible' *Suvarnapurusha* (golden man) is also installed. The treaties *Aparajitaparipruha* and *Deeparava* extensively explain the purpose of this *Suvarnapurusha*, who represents the existence of the entire temple. Many curves of the *kalasha* give a false impression of being one single vessel. In fact, the *kalasha* is a systematic succession of various parts placed one on another. Thus we have as base the *padgrahi*, then in turn the *andak*, *griva*, *padmapattika*, *karnika* and the *bijpur*. In the complete combination of these parts we see as a whole the *ghant* (bell), *pushpankhadi* (flower petals), *deep* (lamp) *shrifal* (coconut) - all symbols of the mythological spiritual world, being used extensively in various rituals.

The Sacred Flag

“One who hoists the *dhaja* (flag) aloft a temple attains a divine body and enjoys the company of gods.” So declares the treatise *Deeparnava*.

Hindu sculptural sages have attached great importance to the *dhaja* which at first glance seems insignificant, a mere fluttering decoration.

Why this intense glory ?

The *dhaja* suggests the victory of good over evil.

The *dhaja* is a symbol of victory and superior wealth. It signifies commanding respect, patriotism and kingship. The kings of old in order to exhibit their Lordship over their kingdom and proclaim their continuing rulership would hoist above their battlements or palace a special flag that carried the royal emblem. In times of war between two kings the royal flags would be planted in the two feuding camps. The enemy would try and destroy the other's flag and plant his own in its place. This signified victory. The victor's flag would then be hoisted in the major towns and areas of the conquered land.

God is seen as the King of kings, an Emperor above all emperors. He is the Supreme Power, not just on earth but in the entire universe; which is, after all, His creation. The religious mind thus thinks it only befitting that tribute be paid to this all powerful Master - the *dhaja* is thus sent aloft. If an ordinary citizen pays tribute to his king and receives favour, why the surprise when a devotee pays tribute to his King!

Temples in Northern India have their *dhaja* on top of the *shikhara*. Southern Indian temples have a special flagpole raised in the courtyard in front of the temple.

It has been speculated that the *dhaja* was used only during festivals and became a permanent feature later on. Whatever its history may be, the *Pancharatra* scripture states that a temple without a *dhaja* cannot be said to be a temple! The *dhaja* is thus an essential ingredient in the makeup of a temple certified by *vastu* literature.

An interesting minor function of the *dhaja* is its use as a warning. Just as a city without the king's flag flying high over its building invites the invasion of a neighbouring ruler who sees the city as 'without owner', a temple without a *dhaja* is open to harassment by evil elements. The *dhaja* warns, "Beware, your entry is prohibited!"

The devotee visits the temple to gain victory over his baser instincts; passion, anger, greed, jealousy, etc. Where there is God, there is victory. Evil thoughts cannot overcome him in the temple where he is God, there is victory. Evil thoughts cannot overcome him in the temple where he is in the embracing protection of the Lord, The temple visit invigorates the devotee, recharging him with strength and bravery to face the hardships of daily life knowing full well that in the ultimate those who have surrendered to the will of God find victory.

The *dhajadanda*, or flagpole, is no less important. The *Deeparnava* describes five classes of flagpole. (1) *Vijaydanda* (pole of victory), (2) *Shktidanda* (pole of power), (3) *Suprabhadanda* (pole of luminescence), (4) *Jayavahadanda* victory granting pole and (5) *Vishvaroopdanda* (pole of the cosmos).

Scriptural scribes have elucidated several choices for the pole length. Normally it is insisted that the pole length should be the same length as that of the *dhaja*. *Deeparnava* (9/93-94) elaborates, "the pole should be as long as the *garbhgruha*, or the length of the base perimeter of the *shikhara*".

In 9/95-96 *Deeparnava* clarifies the material the pole is to be made from, "the flagpole should be made from either cane, seesam wood, kher wood, arjuna wood, and mahuda wood. The wood should be seasoned, free of knots and holes. It should be round in shape and hard. If a cane is used the knots should be even in number and equally spaced."

In summary, the *dhaja* and its pole encourage man to fly higher into the spiritual sky releasing himself from the bonds of material life to soar into God realization.



Right faith

Samyak Darshan

The conduct or the lifestyle of an individual is really governed by the set of beliefs and the worldview of that individual. These beliefs, in turn, are shaped by the factors such as the culture, the religion, the upbringing, and the surroundings, in sages and the political, social, religious, leaders- strongly influence these factors from time to time. They can thus help build a culture of peace and understand, or can even turn their followers into suicidal terrorists. Their messages, ideas and concepts, as interpreted by those who bring them to the masses, become the cultural, political, and religious foundations of a people. What is the foundation of Jain thought and conduct?

An important message to Jains from their Tirthankaras is that the path to liberation is a three-fold path requiring rational conduct, rational belief, and rational knowledge. This is interesting because the message does not emphasize just the right conduct and belief, but stresses that the conduct and belief must be backed by knowledge to make the path to liberation truly rational.

Devotion and faith are no doubt important ingredients of religious conduct. If there is no faith or belief in the goal, and in the efficacy of the path to be followed, progress along the spiritual path is difficult. However, as noted earlier, mere blind faith may produce only dogmatism and orthodoxy. Real progress on a spiritual path needs rational faith. A path as rigorous and difficult as the one prescribed by the Tirthankaras will not even be tried, unless there is a rational understanding of the goal and of the means to achieve it. Thus rational understanding or true knowledge of the Jain view of Reality became a cornerstone of Jainism.

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Right knowledge

Samyak Gyan

Intuition itself is knowledge. According to Jainism, our soul has infinite perception and knowledge but our perception is obscured by the Karmic particles. Thus, the phenomenon of 'receiving knowledge' is really the 'falling off of the perception-deluding and knowledge-obscuring karmic particles'. Some events may trigger the removal of these Karma and give us the understanding or knowledge of an object, event, etc. This understanding could be 'just general', or 'in detail'. It could either be limited to just being aware of the object in its existential generality, or we may fully comprehend the object with all its individual characteristics. Jain philosophers have classified knowledge based on whether it is limited or complete. The limited understanding is called the indeterminate cognition, perception, or just intuition (darshana).

The complete knowledge is, on the other hand, called the differentiated or detailed knowledge, the distinct understanding, the determinate cognition, or comprehension (Gyan).

The difference between the two terms is really in the details. The perception or intuition (darshana) is the knowledge without the understanding of the details, while in comprehension (Gyan) the details are perceived. Jain philosophers emphasize both samyak-darshana as well as samyak-gyan because unless one becomes aware or perceives reality (darshana) one may not even be motivated to seek comprehensive knowledge of the reality (Gyan). Therefore, samyak darshana is the start up part of the process of getting detailed knowledge. When darshana (perception) is critically analyzed and backed up by rational knowledge, it truly becomes samyak-darshana. Faith in a darshana without this rational support could be mere blind faith.

There are several kinds of karmic bondage and becoming conscious of something (i.e. gaining knowledge of something) is merely the removal or shedding of the karmic particles that were obscuring that particular knowledge. This shedding may happen either naturally (because of the predetermined duration of bonding or through one's initiative and concerted efforts (self-discipline, and penance.) The more one manages to shed off one's knowledge-obscuring karma, the more enlightened one becomes.

The Jain theory states that there are five main avenues of gaining knowledge as follows, and have classified knowledge accordingly.

1. Empirical knowledge (sensuous cognition - mati gyan)
2. Articulate knowledge (conceptualized through languages - shrut gyan)
3. Clairvoyant knowledge (extra-sensory perception- avadhi gyan)
4. Mind-reading knowledge- mana-paryay gyan
5. Omniscience- Kevalgyan.

Of these the first two involve our senses. A combination of shedding appropriate knowledge-obscuring karma and stimulation of our senses by external sources (the object of study) results in our becoming conscious of the object (the known). Such knowledge, gained through the medium of senses, is called, indirect or acquired knowledge. This knowledge could easily be corrupted or distorted by several factors such as our sensed, the state of the object, and the state of the knower (soul) itself. On the other hand, knowledge through the last three avenues, being extra-sensory, is innate and is likely to be less distorted, or perfect as in the case of omniscience.

Right conduct

Samyak Charitra

For the Jains the pure, liberated soul has bliss, but this characteristic is marred by the impurities in a defiled soul. Purifying the soul and liberating it from this entrapment is therefore the main goal of human life. How do we achieve this goal ?

The goal is known, the path is decided and the journey is to begin, but progress depends on determination and self discipline. Taking vows helps our determination and helps us develop self discipline. Therefore, lay persons are advised to take introductory vows and practice self restraint.

One must be fully motivated and disciplined if the destination is to be reached. The Jain teachers-Tirthankaras- have recommended a motivational tool of 'taking vows' (vrata) to launch oneself on a path to moksha. A casual attitude without vows, of course, would achieve very little progress. Beginners start with twelve introductory-vows. More rigid observance of vows is prescribed for the monks and nuns who are seriously progressing along the path. The main goal of beginner vows is to help people meet their obligations to the family and society, and to overcome the emotional stresses of passion, desire and greed, and of day-today materialist living. As we achieve a degree of self restraint and equanimity, more vows are taken to gain greater control over other weaknesses.

The Jain lifestyle is a blend of the principles and the practice of the Jain code of conduct that can help one live a much better life. One who follows the code strictly, takes the vows, and undertakes the path to moksha may reach the goal in this lifetime, or will increase his/her chances for moksha in the next life.

Many lay persons simply decide to follow Jain principles and practices to the best of their ability. Such ambivalent attitude towards vows has given rise to an interesting rite known as pratyakhyana or pachchhakhana in which laypersons take limited time-bound vows renouncing certain activities for a fixed period of time. For example, one may publicly or privately vow that she or he will fast for a fixed number of days, etc. This way one can attempt to balance one's domestic role with a desire to live a more devout life.

By following the introductory vows or the simple pratyakhyana, one is certain to be rewarded by a well-organized, self-disciplined lifestyle full of peace and tranquility. The rewards of moksha are certainly worth the attempts, although a life style that gives us a healthy, stress-free, peaceful life is no less an achievement on a personal level. Further, at the community level, Jains have produced a culture, which is rich in arts, literature and scholarship- a type of culture which flourishes only during peaceful periods. Therefore, on a global level, the wider adoption of a peaceable Jain lifestyle could bring harmony and serenity to our contemporary world filled with its wars, violence, and environmental degradation.

Abode of Liberated Soul

Siddhatma

The complete destruction of all the *Karmas* that envelop the pure soul, is called *Moksha* or salvation. When all the *Karmas* are completely destroyed, the atma- the soul becomes *Paramatma* or the supreme soul. After this state is attained, the soul does not have birth and death. *Moksha* is the natural state of the soul. Only human beings can traverse up to the state of *Moksha* and attain it. Of course, when all the *Karmas* are destroyed in the soul's journey towards salvation, even the body is discarded. Then, only the *Atma* or the soul exists with its natural attributes of *sat-* reality, *Chit-* consciousness, *Ananda-* bliss. That is truth; that is Good; and that is beautiful. The bliss of *Moksha* can not be expressed in words; but it has to be experienced. It is a journey of experience. It is not a matter that can be described in words or shown. It has to be attained by one's own efforts. After that nothing lives; nothing remains. It is like asking a dumb person to describe the sweetness of the sugar he has tasted.

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Non violence

Ahimsa

The Jain worldview that all life forms are bonded souls struggling to set themselves free, and that karmic particles are keeping them bonded, has made nonviolence perhaps the most important of all Jain doctrines. Jains maintain that all living beings not just humans- have a soul, although impure to different degrees. The pure soul is the Jain ideal. Jains revere those who have attained that pure, liberated state. Jains maintain that even an impure soul must be revered because of its potential to be free someday. Hence, humans, animals, plants, all are similarly worthy of respects and reverence.

The Jain logic has generated a lifestyle of reverence for all living beings, and for the environment. If a person believes that his soul is potentially equal to that of another human being, he will not treat another human being- a person of another race, religion, nationality or gender- with contempt and bigotry. Furthermore, Jains believe that harming another living being, is in fact, harming its sacred Jiva. Such act only increases the Karmic bonding of our own soul, and defiles it further. If we believe that all souls have the same potential, how could we carelessly destroy a plant or animal life? How could we dare to hurt or even think ill of another living being? How could we strive to be anything but non violent? The Jain drive for minimizing of the universe and has made Jains passionately Vegetarian, non-aggressive, and stewards of the environment.

Jains do recognize that it is difficult to be completely non-violent. The air we breathe, the food we eat, our very acts of moving or walking, involve destroying many microbes and insects. Violence and harm to other living beings is thus inevitable. As a human, all we can really do is to examine our intent, inform ourselves, make intelligent choices based on that knowledge, and try to minimize harm to other living beings. Jains place great importance on the terms 'intelligent choice and intent. Later, when we study Karmic theory, we will see how effects of Karma depend upon our intent and passions. Jains believe that the world would be a better, more peaceful, more compassionate, and environmentally sustainable place if everyone embraced this concept of respect for all life.



Anjanshalaka

Applying holy collyrium to the eyes of a new image

Only the event of Kaivalyagnan is called anjanshalaka and it is arranged to be carried out at an auspicious and sacred period usually at midnight.

The name *anjan* means 'collyrium', *shalaka* means 'small stick' is given to the ceremony of decorating the eyes of new images with collyrium made of many special substances. The paste is applied to the eyes with a gold stick. This ceremony is performed prior to the installation of the new images in the temple.

The smearing of collyrium to the eyes of the image with a gold stick is done by the Acharya or by the Anuyogacharya, the one next to him in hierarchial rank. This ceremony is symbolic of the energy being infused in the statue. From then on the statue comes to acquire the vibrant positive energy which it emanates to the worshippers and devotees.



Pratishtha

Installation of the image of the Lord

Pratishtha is the name given to the ceremony of installing the image of the Lord in a newly built or a renovated Jain temple. At an auspicious time, on an auspicious day the image of the Lord is installed by a householder who offers the highest amount of money. This amount is later used in the temple work and structure. On this occasion many kinds of worship are offered to the gods and goddesses, to the sacred powers and divine forces along with singing of hymns and prayers. The installing of the image is symbolic of installing the presence of the Lord within the heart.



MAHAVIRSWAMI

The 24th Tirthankar

Mahavirswami is the twenty-fourth Tirthankar. He was born in 599 BC at Kshatriyakund near modern Patna in Bihar. His father, King Siddhartha, and his mother, Queen Trishla, were very religious people and followers of Lord Parshwanath, the twenty-third Tirthankar. When Queen Trishla was expecting the baby she had 14 beautiful dreams (some believe sixteen dreams). When the learned scholars were asked about the dreams they said she was going to have an extraordinary child. one who will show the path to true happiness to humanity.

Queen Trishla gave birth to Lord Mahavir in March/April on Mahavir Jayanti day in 599 BC. They named him Vardhaman which means 'one who brings prosperity'. 56 maidens from Indralok performed holy rituals and danced to celebrate this auspicious occasion. Attending this ceremony, along with the other gods, was Indra who carried Vardhaman to Mount Meru, where everyone sang the infant's glory.

There are many stories of Mahavir's boyhood. They illustrate that from early childhood, Mahavir believed in practicing non-violence. He did not use force to control even wild and dangerous animals. He knew that all living beings understand the language of love. Once young Mahavir was playing with friends when a snake appeared. His friends were scared and they ran away. On another occasion, Mahavir was not scared of an angry elephant. The elephant eventually became calm and docile.

At seven when Vardhaman was playing with friends an evil demi-god took the form of a cobra and tried to frighten the kids. Brave Vardhaman boldly grabbed the snake and flung it far away. On another occasion, the demi-god joined the children in the disguise of a child. According to the rules of the game, Vardhaman had a chance to ride on the child's back. As Vardhaman climbed onto his back the child transferred himself into a demon. Vardhaman controlled him with his mighty fists. The demon appeared in his true form and praised Vardhaman for his bravery and called him 'Mahavir' meaning very brave.

Though Mahavir was born with worldly comforts and luxuries, they never attracted him. He lived a simple life. When his parents died, he decided to become a monk. He asked for his brother's permission. His brother was still mourning for the loss of their parents. He therefore requested Mahavir to wait for a couple of years before leaving. Mahavir waited for two years, during which he led a totally detached life. After realizing this, his brother gave him permission to become a monk. Mahavir was thirty years old when he gave up his worldly life and all worldly activities. He spent of his time in austerity and



meditation. He learned to survive on small amounts of food and reduced his physical needs. He had no anger, pride or desires. He practiced non-violence, truth and celibacy. He did not take anything including food and water unless it was offered to him.

He suffered a great deal of physical pain and torture from various sources. Among them, the most severe was the biting by the highly poisonous snake Chandkaushik. Mahavir remained calm and peaceful in the midst of these torturous events. He never lost his serenity and never developed hatred for anyone.

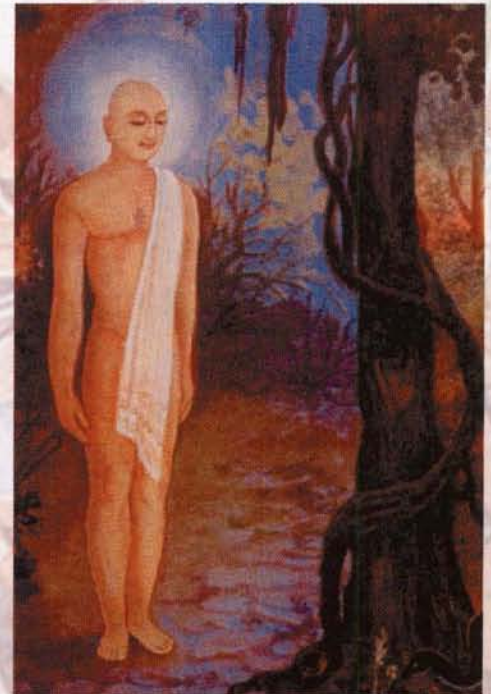
He led such a highly austere life for twelve and a half years. He thought about the soul and matter and at the age of forty-two he attained omniscience, Kevalgyan. He became Jina, the twenty-fourth Tirthankar of the present era. As omniscient he knew everything of the

past, present and future.

As the last Tirthankar, he revived the religious order, or Jain Sangh, of monks, nuns, shravaks and shravikas. His first disciple, called Gandhars, was Gautamswami, a well-known Brahmin scholar in that time. Lord Mahavir had eleven Gandhars, who compiled twelve scriptures based on what Lord Mahavir had taught. These scriptures are called Agams. They were passed verbally from preceptor to pupil for a long time. They were put into writing about 980 years after Mahavir.

For 30 years after Kevalgyan, he spread the message of non-violence, truth, non-stealing, right conduct and non-possession. He advocated against the barriers of caste, creed and faith. He also talked to protect all living creatures. He thought that there is no interference of any superhuman or supernatural being in our lives. It is the purity of our feelings and thoughts that lead to spiritual progress. He spoke against sacrifices of materials and animals. His sermons encouraged to build a happy and harmonious society.

At the age of seventy-two, in 527 BC, Mahavir left his human body and attained salvation (Nirvana) at Pavapuri, in the state of Bihar in India. Since then Pavapuri has become a place of pilgrimage for Jains. Nirvan means that he attained liberation and became a Siddha who no longer has to undergo the cycle of birth and death.





Parshvanathji ***The 23rd Tirthankar***

Bhagvan Parshvanath was born about 350 years before the Nirvana of Bhagavan Mahavir or in the 10th century B.C.

Past Incarnation:

Like other Tirthankars, important events of earlier incarnations of the being that became Bhagvan Parshvanath are available in Jain scriptures. Study of these incidents reveals that amnesty and compassion played a major part in his life and progress toward purity of soul. In every incarnation his rival, Kamath, continued to torture him and he continued to forgive and forget.

Descending from the Pranat dimension of gods, the being that was Marubhuti came into the womb of Vama Devi, wife of king Ashvasen of Varanasi. On the tenth day of the dark half of the month of Paush Vama Devi gave birth to a son. At the time of his naming ceremony king Ashvasen announced that during her pregnancy Vama Devi one night saw a snake slithering on the bed near his flank. She woke him up and saved him from the impending danger. As such he was naming the new born as Parshva (flank).

Parshva was averse to the bond of marriage. However, his parents persuaded him and he could not hurt their feelings. He was married to Prabhavati but led a simple and detached life.

One day prince Parshva was enjoying a view of the town from the balcony of his palace. When he saw groups of men and women, carrying items for worship, passing by, he asked out of curiosity if it was some day of religious ceremonies. His attendants informed him that

some mendicant named Kamath is doing a harsh penance named Panchagni Tap (five fire penance). The citizens are going to pay homage to him with all these presents. Prince Parshva also proceeded to witness this strange scene.

When prince Parshva came near the mendicant he saw that some logs of wood were burning all around the mendicant. Inside one of the logs was a pair of serpents, writhing in pain due to the intense heat of burning flames. Moved by a feeling of compassion Parshva then ordered his attendants to draw the specific log aside and split it. As soon as the attendants did that, a pair of serpents, partially scorched, fell on the ground writhing in pain. Realizing that they were about to die, prince Parshva said to them that they should not be annoyed with the ignorant mendicant and should remain euonymus during the last moments of their lives. He also recited the Namokar Mantra. As a result of euonymus thoughts and hearing the Namokar Mantra, after death the pair was born as the king and queen of the gods of the Nag Kumar clan (Dharanendra and Padmavati).

Parshva Kumar to step on the right path and show the path to the masses misled by such ignorant hypocrites. While he was contemplating this, he one day went to a garden and chanced to see some frescoes about the incidents of life of Bhagavan Arishtanemi. These vivid paintings pushed him to the decision of becoming an ascetic. He sought permission of his father and started the year long charity. On the eleventh day of the dark half of the month of Paush he became an ascetic under an Ashok tree.

After eighty three days of penance and spiritual practices Parshva Muni came to Ashrampad garden in Varanasi and stood in meditation under a Dhataki tree. With fast increasing purity he attained omniscience on the fourth day of the dark half of the month of Chaitra. The gods created the divine pavilion. Bhagavan Parshvanath gave his first discourse on the form of religion.

Inspired by the discourse of Bhagavan Parshvanath, many members of his family including his father Ashvasen, mother Vama Devi and wife Prabhavati took Deeksha from him. Many other princes and scholars including the famous Vedic scholar Shubhdatta also took Deeksha after hearing to his discourse.

Bhagavan Parshvanath was householder for thirty years and then an ascetic for seventy years. When he was 100 years old he got liberated on the fifth day of the bright half the month of Shravan at Sammetshikhar.



Adinathji

The 1st Tirthankar

It was during the last part of third Ara of the current descending cycle of time that the great and pious soul that was to become Rishabhdev descended into the womb of Marudeva on the fourth day of the dark half of the month of Ashadh during the night.

When this pious soul was conceived, mother Marudeva dreamt of fourteen auspicious things. The first thing she saw in her dream was that a beautiful and large white bull was entering her mouth. The other things she saw in her dream are as follows:

1. A Bull
2. A giant Elephant having four tusks,
3. A Lion,
4. Goddess Laxmi seated on a lotus,
5. A two Garlands of flowers,
6. The full Moon resplendent in the sky,
7. The scintillating Sun,
8. A fluttering Flag,
9. A golden Urn,
10. A Pond full of lotus flowers,
11. A space Vehicle of gods,
12. An Ocean
13. A heap of Gems,
14. Smokeless Fire.

Nabhiraja was an experienced and scholarly person. When he heard about these dreams from Marudeva, he said, "Devi! You will give birth to a highly endowed soul who will show the path of peace and happiness to this world".

On the eighth day of the dark half of the month Chaitra, around midnight, healthy Marudeva gave birth to twins. This pious birth influenced the surroundings. The sky became filled with a soothing glow, the wind became fragrant and the whole atmosphere became impregnated with unprecedented joy that was hard to describe.

From all around came the fifty six goddesses of directions. They circumambulated the Tirthankar's mother and bowed before her. They also sang in praise of the child that was to become Tirthankar and then proceeded to perform post-birth cleaning rituals.

The king of gods airlifted the baby to Meru Mountain. There all gods including their 64 kings with their consorts ceremoniously performed the post-birth anointing rituals. This ceremony, popularly known as Janma-kalyanak, of a Tirthankar, is unparalleled in this world.

Next morning Nabhiraja organized the birth celebrations. He invited his friends and relatives to a feast and announced, "As there is a sign of a bull on the thigh of the new born, and Marudeva first of all saw a bull in her great dreams, we name this child as 'Rishabh Kumar'".

Rishabh Kumar was married to a girl named Sunanda whose twin died in an accident. This was the beginning of the marriage system. He was also married to his twin Sumangala in a ceremony that was arranged by gods.

Prince Rishabh was a highly endowed, farsighted and industrious individual. He had a profound insight into the human psychology. Looking at the needs of the times and society he evolved numerous arts, crafts and trades and taught them to people with right aptitude and physical and mental capacities. To some he taught farming and to others the trade of agricultural produce. He invented the alphabets, language, and the numbers along with the tools for writing. For self defence he evolved martial arts and taught these to individuals with strong physique. He also established systems of social security and penal codes. Pottery, architecture, music, dance, and many other arts and crafts that enriched the human society in the fields of knowledge, arts, entertainment, administration etc. are said to be his contributions.

Then one day, on the request of the people's representatives, Nabhiraja nominated Rishabh to become the first king of this age. He arranged for an elaborated coronation ceremony and handed over the reigns of the state to Rishabh Kumar. The gods created a golden throne and anointed Rishabh with the water collected from various pilgrimage centers. They attired him in divine dress and ornaments and formally put the crown on his head. The twins humbly poured water on his feet from the cups made of lotus leaves. Rishabh became the first king of this era. The king of gods ordered Kuber, the god of wealth, to construct a suitable city. This beautiful city was named Vinita; later on it became popularly known as Ayodhya.

After one year of meritorious charity, Rishabhdev sat in the palanquin named Sudarshan and arrived in the Siddharth-vana garden. It was the eighth day of the dark half of the month of Chaitra when under an Ashok tree, Rishabhdev abandoned all his apparels and ornaments. He started pulling out his long strands of hair. After four fistfuls, when he was pulling out the fifth fistful of hair Indra said, "Sire! This strand of hair on the crown of your head and hanging down over your shoulders looks beautiful. Kindly leave it as it is." Rishabhdev agreed. Due to this bunch of hair he got the popular name-n Keshariyaji one with hair.

For one thousand years Bhagavan Rishabhdev continued his harsh spiritual practices completely ignoring his body and other mundane activities. On the eleventh day of the dark half of the month of Phalgun he was mediating under a banyan tree in the Shakatmukh garden outside Purimtal town, close to Ayodhya. Around forenoon he transcended to the purest higher state of meditation. The intensity of his practice caused the shedding of the knowledge and perception obscuring Karmas as well as the illusory Karmas. As a result, he attained omniscience, the purest and enlightened state of soul. Rishabhdev became a Jina.

For along time Bhagavan Rishabhdev continued to propagate his religion having the five great vows as its central theme. When he realized that all his remaining Karmas are approaching their end he proceeded to the Ashtapad mountain. On the thirteenth day of the dark half of the month of Magh, a little before noon time, Rishabhdev, along with ten thousand other ascetics, was observing a six day fast without water. He was sitting in mediation in the Paryanka pose. When the moon entered the Abhijit lunar mansion he got nirvana and got liberated from all sorrows.

The king of gods, Saudharmendra, Emperor Bharat, numerous gods and men gathered and celebrated the auspicious event of Bhagavan Rishabhdev's Nirvana.

Jain Yakshas and Yakshinis

The primary Jain pantheon is the group of twenty-four Tirthankars (enlightened souls and or path-finders), beginning with Lord Rishabhdev and ending with Lord Mahavir. The Jains, specially those who believe in temples, worship images of these Tirthankaras and one can find idols of many other gods and goddesses too. They are often called Sashan-devtas or the protectors of Jain-community. The question now is: Who are they? Why they are important and why people worship them?

The Sashan-devtas are not same as Tirthankars who have conquered the inner passions. These Sashan-devtas or male and female deities (Yakshas and Yakshinis) are heavenly beings of celestial groups who have supernatural powers including ability to change their forms and sizes. According to some beliefs, Jains believe that these Yakshas and Yakshinis were appointed by Indra to look after the well being of Tirthankars. Therefore, they were always found around Tirthankars and that has reflected their presence in the Jain temples and also around the idols of the Tirthankars. In Jain religious sculptures one can often find one male (yaksha) standing on the right side of the Jina idol and one female devotee (yakshini) on the left side of the Tirthankar. They are paying their obeisance as well as protecting the Shasan (Order of Jain religion). In the earlier period they were regarded mainly as the devotees of Jina but as time passed by, people started to worship them too. These 24 male plus 24 female devotees are the gods and goddesses from the subterranean region of the universe (loka). Of the 24 Yakshinis, devotees of the Tirthankars, the three more popular and worshipped by Jains all over the world are:

Tirthankar	Associated Yakshini
Rishabhdev	Chakreshvari (also called Apratichakra)
Neminath	Ambika (very popular as Hindu goddess also)
Parshvanath	Padmavati (Popular goddess of Jains)

***Congratulations to Oshwal Association of the U.K.
on the completion of the first Shikharbandhi Derasar in the U.K.***

We are very happy to see the development of phase Three project.
The Derasar project has given us the Inspiration to move forward.

Best wishes from:

**Late Meghji Pancha Shah, Mrs Liluben Meghji Shah
Ramesh Meghji Shah, Premila Ramesh Shah, Vijay & Bunji Shah**



Padmavati Mata

Tirthankar Parshvanath was a prince in the kingdom of Kashi. He was known as prince Parshva then. Once he went to see an ascetic who was practicing the 'ordeal of five fires' to perform some penance. This ascetic (an esoteric mendicant) was Kamath and he was performing the ritual of penance by lighting the logs of wood. Parshva had a divine vision and only he could see that there were two snakes (male and female) in one of the logs. He asked Kamath to remove the log but Kamath could not see anything and accused Parshva of trying to break the penance. Parshva was the only person there who knew what was happening.

When his requests were rejected, Parshva ordered one of his

servants to disturb the fire and remove the log in question. The servant did as he was told and everybody saw that there indeed were two snakes in the log. The snakes unfortunately did not survive and died. But before their death Parshva recited Namaskara Mantra and the snakes died in peace. These snakes in their next birth were born as Dharnendra (one of the Indra-Gods with the name Dharan) and Padmavati, Tirthankar Parshvanath's Yaksha and Yakshini. Kamath was very angry but he could not do anything, as he was proved wrong.

After few years Parshva left everything and went away in search of eternal happiness and became a monk. Kamath was in pursuit for revenge and in order to disturb Parshva's meditation had created all sorts of obstacles when reborn as the evil deity, Meghamali in the next birth cycle. Meghamali had sent a great storm with severest intensity but Parshvanath continued in his meditation and was not moved or disturbed by this severe calamity. The storm had caused such a downpour that the water level came up to Parshva's nose and was still rising. At this juncture Dharnendra and Padmavati came and created a big lotus, which lifted Parshvanath above the water. Dharnendra made a hood (snake hood) to prevent Parshvanath's head getting wet. Parshvanath was still in deep meditation. Meghmali at last gave up his evil acts and apologised. Parshvanath forgave him.

Dharnendra and Padmavati saved Parshvanath and people believe that they can still come and save anyone who is in trouble. However it is noteworthy that Padmavati is revered more than Dharnendra. Infact she is the single most popular goddess in Jains. She is, as stated before, the dedicated deity of Lord Parshvanath, the 23rd Tirthankar. Like Lord Parshvanath, Padmavati also has 108 names that have been listed in a stotra found from the ancient Library of Manuscripts in Patan (Gujarat). She is of utmost beauty. Her colour is golden and her vehicle is the snake with a rooster's head. Padmavati's idols are found in seated position wherein her right leg is resting on the ground and the left leg is resting on the right thigh. Some images are found in a lotus position as well. Most images have snake-hood over her head. Her vehicle is a snake or lotus. She has a red complexion and has four arms and her two right hands hold a lotus and a rosary. The two left hands hold a fruit and a rein. There are different forms of goddess Padmavati. Shvetambars usually have her idols with four hands. Digambara Image of Padmavati has upto 20 hands.

Manibhadra -Veer Dada



Manibhadra's primary name was Manek Shah and he resided in a town called UjjanNagri. He was a great personality who was devoted to the Jain religion and doctrines. He had enormous wealth and was also very fond of thirty-six musical instruments. Later, Acharya Hem Vimal Suri named him as Kshetrapal because of his tremendous devotion.

One day Manek Shah went for a pilgrimage trip from UjjanNagri to Shatrunjay. At the border of Gujarat some thieves had attacked him so badly that he died there. But just before his last breath, he took Attham-Tap

Pachchakhan. By his great devotion to Shri Adinath Bhagwan's teerth and Attham-Tap Pachchakhan at the time of his death, Manibhadra went to Dev Gati and became Shashan-devta. Due to this he is known to be the protector of the Jain-community and helping the devotees to fulfil their desires.

The idol of Manibhadra Dev is normally located in the outside part of the temple. This is because when the thieves had killed him, his body had been slashed off into three parts which had fallen into three different locations. Till today, devotees pray at these main three locations. Besides these locations, the idols of Manibhadra-Veer Dada are installed during Pratishtha of temples.

The earlier scriptures like the Sthanagansutra, Uttradhyayansutra, Bhagwatisutra, Tattvarthsutra, Antagadasasaosutra, and Paumacariya have frequent references to the Yaksha. Their reference as Shashan-devtas in the Harivamsapurana (783 A.D.) made the beginning of this concept. Among all the yakshas, Manibhadra and Purnabadra Yakshas have been the most favoured ones. Manibhadra of Northern horde and Purnabadra of Southern horde are mentioned as chief semi-gods. Bahuputrika (having many sons) is named as one of the queen of Manibhadra.

Shri Manibhadra-Veer is worshipped by Indian masses from very old times and his introduction in Jain worship is only a later adaptation. It is an image of six-armed yaksha. The carrier of Manibhadra Dev is Airavat, the white elephant. His face on statues is sometimes depicted as an elephant, and sometimes as Varah. His idols are shown with four arms, and sometimes we also see him with six arms.

There is an idol of Manibhadra Dev in Magarvada (Gujarat) where large numbers of devotees go to get their desires fulfilled. He is known to perform miracles. It is believed that one gets wealth and protection from evil spirits by worshipping him. He likes the sound of temple bells.

Manibhadra Dev is highly respected among the Tapagachha sect of Svetambar Jains. Those who want name and fame in the society specially worship him on Ashtami, Chaudas, and Diwali.



1. GAJWAR

A large elephant with 4 tusks
The Child would have a very good character.
The 4 tusks stand for sardhus, sadhavis,
shravaks and shravikas



4. LAKSHMI

The goddess of prosperity being anointed
with water
Mahavir would enjoy inner wealth and
splendor. He would be a Tirthankar, the
supreme benefactor of all



5. PHOOL NI MALA

A fragrant garland descending from the sky
Mahavir would be respected by all. His
message would spread through humanity.



6 CHANDRA

Moon
The child will bring peace to the world.
Mahavir would help in the spiritual progress of
humanity.



7 SURYA

The Sun
Mahavir would have supreme knowledge
and would share his knowledge with the
people.

3. The third dream queen Trishala saw was an ELEPHANT. She saw a big, tall and impetuous elephant. It had two pairs of tusks. The color of the elephant was white and its whiteness was superior to the color of marble. It was an auspicious elephant and was endowed with all the desirable marks of excellence.

This dream indicates that her son will guide the spiritual chariot and save human beings from misery, greed and attraction of life.

4. The fourth dream queen Trishala saw a GODDESS LAXMI, the Goddess of wealth, prosperity and power. She was seated at top of mountain Himavan. Her feet had sheen of golden turtle. She had delicate and soft fingers. Her black hairs were tiny, soft and delicate. She wore rows of pearls interlaced with emerald and a garland of gold. A pair of ear ring hung over her shoulders with dazzling beauty. She held a pair of bright lotuses.

This dream indicates that her son will attain the great wealth, power and prosperity.

5. The fifth dream queen Trishala saw a celestial GARLAND OF FLOWERS descending from the sky. It smelled mixed fragrance of different flowers. The whole universe was filled with fragrance. The flowers were white and woven into the garland. They bloom during all different seasons. Swarms of bumble bees flocked to it and they made humming sound around the region.

This dream indicates that the fragrance of her son's teaching will spread over the entire universe.

6. The sixth dream queen Trishala saw a FULL MOON. It presented an auspicious sight. The moon was at its full glory. It awoke the lilies to bloom fully. It was bright like a well polished mirror. The moon radiated whiteness like a swan. It inspired the oceans to surge skyward. The beautiful moon look like a radiant beauty mark in the sky.

This dream indicates that her son will have a great physical structure and be pleasing to all living beings of the universe.

7. The seventh dream queen Trishala saw a HUGE DISC OF SUN. The Sun was shining and destroying darkness. It was red like the flame of the forest. Lotuses bloomed at its touch. The Sun is the lamp of the sky and the lord of planets. The sun rose and put to end the evil activities of the creatures who thrive at night.

This dream indicates that teaching of her son will to destroy anger, greed, ego, lust, pride etc. from the life of the people.



8. DHAJA

A flag with a symbol of a lion Mahavir would carry the banner of religion. He would reinstate the religious order.

8. The eighth dream queen Trishala saw a very LARGE FLAG flying on a golden stick. The flag fluttered softly and auspiciously in the gentle breeze. It was attracting the eyes of all. Peacock feathers decorated its crown. A radiant shining white lion was on it.

This dream indicates that her son will be great, noble and well respected leader of the family.



9. KALASH

A golden vase filled with pure water Mahavir would be full of compassion for all living beings. He would head the religion.

9. The ninth dream queen Trishala saw a SILVER URN (Kalash) with full of crystal clear water. It was a magnificent, beautiful and bright pot. It shone like a gold and was a joy to behold. It was garlanded with strings of lotuses and other flowers. The pot was holy and untouched by anything sinful.

This dream indicates that her son will be perfect with all virtues.



10. PADMA SAROVAR

A Lotus Lake Mahavir would be above worldly attachments

10. The tenth dream queen Trishala saw a LOTUS LAKE (Padma Sarovar). The thousands of lotuses were floating on the lake which opened at the touch of the Sun's rays. The lotuses imparted a sweet fragrance. There were swarms of fishes in the lake. Its water glowed like flame. The lily leaves were floating on the water

This dream indicates that her son will help to liberate the human beings who are tangled in the cycle of birth, death and misery.



11. RATNAKAR

The ocean Mahavir would have a calm and pleasant disposition. He would achieve infinite perception and knowledge.

11. The eleventh dream queen Trishala saw a MILKY OCEAN. Its water swell out in all directions, rising to great heights with turbulent motion. Winds blew and created waves. A great commotion was created in the sea by huge sea animals. Great rivers fell into the sea, producing huge whirl pools.

This dream indicates that her son will navigate through life ocean of birth, death and misery leading to Moksha or Liberation.



12. VIMAN KE BHAVAN
A god's heavenly abode
Mahavir would be honored by heavenly beings

12. In her twelfth dream, queen Trishala saw a CELESTIAL AIR PLANE. The airplane had eight thousands magnificent gold pillars studded with gems. The plane was framed with sheets of gold and garlands of pearls. It was decorated with rows of murals depicting bulls, horses, men, crocodiles, birds, children, deers, elephants, wild animals and lotus flowers. The plane resounded with celestial music. It was saturated with intoxicating aroma of incense fumes. It was illuminated with bright silvery light.

This dream indicates that all Gods and Goddesses in heaven will respect and salute to his spiritual teaching and will obey him.



13. RATNA NO DHAGLO
A heap of jewels
Mahavir would have a lot of good qualities

13. In her thirteenth dream queen Trishala saw a great heap of GEMS, as high as Mount MERU. There were gems and precious stones of all types and kinds. These gems were heaped over the earth and they illuminated the entire sky.

This dream indicates that her son will have infinite virtues and wisdom.



14. AGNI
A smokeless Fire
Mahavir would remove blind faith and orthodox rituals. He would burn (destroy) his karma and attain salvation.

14. In her fourteenth dream queen Trishala saw a SMOKELESS FIRE. The fire burned with great intensity and emitted a radiant glow. Great quantities of pure Ghee and honey were being poured on the fire. It burned with numerous flames.

This dream indicates that the wisdom of her son will excel the wisdom of all other great people.

After having such fourteen wonderful dreams, queen Trishala woke up. Her dreams filled her with wonder. She never had such dreams before. She narrated her dreams to king Siddharth.

The king called the soothsayers for the interpretation of dreams and they unanimously said, "Sir, Her Highness will be blessed with a noble son. The dream augurs the vast spiritual realm, the child shall command. Her Highness will become the Universal Mother."

After nine months and fourteen days, Queen Trishala delivered a baby boy. The boy was named Vardhaman meaning ever increasing.

Immediately after the birth of prince Vardhaman, Indra, the King of heaven, arrived with other gods and goddesses. He hypnotized the whole city including mother Trishala and King Siddharth.

He took baby Vardhaman to mount Meru and bathed him. He proclaimed peace and harmony by reciting during the first bathing ceremony of newborn Tirthankara.

After renunciation and realization of Absolute Self Knowledge, Prince Vardhaman became Lord Mahavir, the twenty fourth and the last Tirthankara of Jain religion.



DERASER FUNDING SCHEMES

In March 2004, the Fund Raising Sub-Committee and the Deraser Project Sub-Committee jointly launched the Fund Raising Schemes.

Every Jain has an ambition to participate at least once in their lifetime, in the construction of a Jain Temple. The construction of the Deraser at Oshwal Centre provides every Oshwal and Jain in the U.K. and overseas to fulfill this ambition by participating actively in the fund raising schemes that being proposed by the Association.

In order to give everyone an opportunity to contribute towards the construction of the Deraser, the Fund Raising Sub-Committee worked in closed partnership with the Deraser Project Sub-Committee to produce a range of novel schemes, which when implemented and administered properly, should realise sufficient funds to take the project to a smooth and successful completion.

These were the five different schemes that were approved by the Executive Committee:

Scheme No. 1: TOKENS

The Fund Raising Sub-Committee and the Deraser Project Sub-Committee have identified 108 different items (listed below) for which inauguration ceremonies can be performed by the members and devotees.

LIST OF ITEMS FOR "TOKEN SCHEME"

- * 54 OTLAS - The planting of the trees is expected to take place in autumn of 2005 and the "Otlas" will be built soon after. The inauguration of the "Otlas" will take place in April 2006.
 - * The inauguration of the following items will take place on Saturday 20th August 2005 during the Pratihtha Mahotsav.
 - * 9 FOUNTAINS / EDIFICES
 - * 8 PILLARS - These are in the TWO MAIN CHOWKIS (one on either side of the Rang Mandap).
 - * 2 DOORS TO THE MAIN CHOWKIS
 - * 2 SIDE DOORS (LEFT & RIGHT) AT THE DERASER ENTRANCE
 - * 2 CHOWKIS AT THE DERASER ENTRANCE.
 - * 1 SMALL DOME
 - * 1 DHAJA STHAMBH (FLAG POLE)
 - * 1 KALASH KUMBHSTHAPAN ON THE SHIKHAR
 - * 1 KALASH KUMBHSTHAPAN ON THE GHUMAT (DOME)
 - * 1 KALASH KUMBHSTHAPAN ON THE SMALL DOME AT THE ENTRANCE.
 - * 2 ELEPHANT STATUES
 - * 2 LION STATUES
 - * 21 BENCHES - These will be sited within the Deraser Complex Gardens .
- DWAR OPENING
- * "DWAR OPENING" - The OPENING of the Main Entrance Door to the Deraser (The INAUGURATION CEREMONY) will be done on Sunday 28th August 2005.
 - * Normally Ucchavnis are held for the "DWAR OPENING" Ceremony and devotees would bid thousands or even hundreds of thousands of pounds to have the honour of performing this auspicious ceremony.
 - * INSTEAD OF THIS THE PRIVILEGE OF PERFORMING THE "DWAR OPENING"

DERASER FUNDING SCHEMES



CEREMONY WILL BE GIVEN TO THE TOKEN HOLDER, WHOSE TOKEN WILL BE DRAWN AT A SPECIAL DRAW, & HIS OR HER FAMILY.

- * These inauguration ceremonies were offered in a draw. Each token costs £108.00.
- * The number of tokens is numbered to 10,800. This means that there is a 1 in 100 opportunity for being selected to perform one of the 108 inauguration ceremonies.
- * The date for the draw to select the winners to perform the various ceremonies will be on 8th June 2005 and all winners will be contacted thereafter.
- * Each winner, and his or her family, will have the chance to perform an auspicious ceremony to inaugurate the item for which they have been selected. e.g. A winner may have the opportunity to inaugurate ONE of the NINE Fountains in the Deraser complex or one of the TWO statues of the Lions or one of the TWO statues of the Elephants etc.
- * Each winner of an opportunity to perform the inauguration ceremonies shall be required to pay the Association a sum of £151.25 as a NAKRO (fixed amount for religious ceremony/pooja performance).
- * In April 2005 there was a revision to the TOKEN SCHEME to make it more attractive for the donors. Again listed below the final list of the 108 items together with the proposed timing of the inauguration ceremonies for these items :

Scheme No. 2 - DERASER CAR PARK

- * Each Car Park Space can be dedicated to an individual or a family by payment of a fixed amount as a donation.
- * The amount payable per parking space is £ 1,008.00 and is to be paid in one lump sum.
- * Appropriate permanent acknowledgement shall be made of the donor(s).
- * The size of the wording of the acknowledgement may be restricted where considered appropriate by the Fund Raising Sub-Committee.
- * All donations/payments received by 31st May 2005 will be acknowledged together in an alphabetic order. Pledges received after 31st May 2005 will be acknowledged at a later date as we will need to order special granite planques from India.

Scheme No. 3 - 52 VILLAGES OF HALAR

- * A majority of the members of the Association still retain a very strong link, in some form or another, with the village where they have their ancestral roots.
- * As part of the Deraser Project 54 trees (or more) will be planted to represent the 54 villages (it has been now established that there are actually 54 or more villages even though we have always called them "Bavan Gam") in the Halar District of Jamnagar, India.
- * Each tree will have an "Otlo" (a round concrete flat seating type structure) around each tree.
- * Individuals or families can have a "Takti" with their name acknowledging their links with a particular village.
- * Each "Takti" can only have a maximum of 27 letters including any spaces.
- * In the event the name that an individual or a family wishes to include on the "Takti" has more than 27 characters (including the spaces), we recommend that they purchase separate Taktis for each 27 characters block. All such taktis will be then grouped and placed together in an appropriate manner to ensure continuity and proper flow in the name or names.



DERASER FUNDING SCHEMES

* Similarly if any family wishes to have names of more than one individual in the family acknowledged, then they will have to take up a separate "Takti" for each individual whose name has to be acknowledged. All such Taktis will be placed in a manner which will ensure that all the Taktis for a particular family are grouped together.

* Each "Takti" cost £108.00.

Scheme No. 4 - UCCHAVNIS

* On Sunday 28th March 2004, Ucchavni for the laying of the first carved stone "Kanpith" was carried out and the highest bidder for the opportunity to carry out this ceremony was the family of Shree Kantilal Jesang Popat Haria.

The family members of Shree Kantilal Jesang Popat Haria performed the auspicious symbolic ceremony of laying the first carved stone of the Kanpith of the Deraser.

* Ucchavnis for various specific items and ceremonies were carried out at various stages during the phase of the project.



There were **TWELVE** more ucchavnis carried out on 15th August 2004 as listed below:



1. KUMBHI STHAPNA - This is for the establishment of the "Kumbhi (Pedestal)" of the **FIRST COLUMN** of the Grabh Griha. The highest bid for this was made by the family of Shrimati Maniben Manilal and Shree Manilal Narshi Haria

The ceremony for the Kumbhi Sthapan was carried out on Sunday 29th August 2004

2. STHAMBH ROPAN - This is for the placing of the "Stambh (Pillar)" onto the "Kumbhi (pedestal)" of the **FIRST COLUMN** of the Grabh Griha. The highest bid for this was made by the members of the Bhakti Mandal.



BARSAKH - This is for the establishment of the "Barsakh (Door Frame)" of the Entrance to the Grabh Griha. The highest bid for this was made by the family of Shree Khetshi Lakhamshi Maroo.



DERASER FUNDING SCHEMES



3. UMBAR - This is for the establishment of the "Umbar (Threshold)" of the Entrance to the Garbh Griha. The highest bid for this was made by the family of Shree Shashikant Premchand Shah.



4. SCULPTING OF THE 51" MARBLE PRATIMA (IDOL) OF SHREE MAHAVIR SWAMI. The highest bid for this was made by Halari Visa Oshwal Mitra Mandal.



5. SCULPTING OF THE 31" MARBLE PRATIMA (IDOL) OF SHREE ADESHWAR BHAGWAN. The highest bid for this was made by the family of Shree Premchand Fulchand & Shrimati Motiben Premchand and Shree Amichand Fulchand & Shrimati Nirmalaben Amichand Shah.

6. SCULPTING OF THE 31" MARBLE PRATIMA (IDOL) OF SHREE PARSHWANATH BHAGWAN. The highest bid for this was made by the family of Mr Ramniklal Jesang & Mrs Pushpaben Ramniklal Shah



7. THREE INDIVIDUAL UCCHAVNIS FOR THE THREE MANGAL PRATIMAS (IDOLS) TO BE PLACED IN THE ALCOVES OUTSIDE THE GRABH GRIHA.

* **MANGAL PRATIMA No. 1** - The highest bid was made by Champaben Narendra Raichand Khimji Shah, Reshmal Narendra Shah and Dhiren Narendra Shah



DERASER FUNDING SCHEMES

* **MANGAL PRATIMA No. 2** - The highest bid was made by Shrimati Raxita Ashwin Dharamshi in the memory of her late father Shree Zaverchand Lakhamshi Haria.



* **MANGAL PRATIMA No. 3** - The highest bid was made by Shree Ratilal Panachand Shah and family



8. SCULPTING OF THE PRATIMA (IDOL) OF MANIBHADRA DADA FOR THE RANG MANDAP. The highest bid for this was made by the family of Shrimati Maniben Manilal and Shri Manilal Narshi Haria.

9. SCULPTING OF THE PRATIMA (IDOL) OF PADMAVATI MATA FOR THE RANG MANDAP. The highest bid was made jointly by Shrimati Hansaben Suresh Karamshi Ladha, Shrimati Arunaben Somchand Sura Shah, Shrimati Sarojben Shashi Merag Shah and Shrimati Varshaben Dilip Virchand Shah, Shrimati Sandhya Harish Haria.



* Members and devotees will be kept informed of the proposed Uchavnis through the Oshwal News and the Association's web-site.

Scheme No. 5 - NAKROS (FIXED AMOUNTS FOR DONATION) FOR 33 IMPORTANT FACETS OF THE DERASER PROJECT

* Details of the items for the "Nakro" scheme are listed below.

* The individual/family/group successful in taking up a Nakro :

LIST OF ITEMS FOR NAKRO SCHEME :



1. MAIN GATE OF THE DERASER COMPLEX
Somchand Bhagwanji Shah & Family



DERASER FUNDING SCHEMES



**2. SECOND GATE
OF THE DERASER**
Mukesh Premchand Shah &
Family (Premchand)



**3. COLUMN OF
GOOD KNOWLEDGE**
Chandni &
Chandrakirti Liladhar
& Family



4. KIRTI STAMBH
Oshwal Bridge
Club Members



Scheme No. 6 - GENERAL FUND FOR THE DERASER PROJECT

You are welcome to donate towards the General Fund if you do not wish to take part in any of the above schemes. We will acknowledge donations over £1000.00 on the Deraser Complex if you wish.



24 Devkulikas Donors

Sri Aadishwar Bhagwan



Mother's Name	Marudevi
Father's Name	Nabhikulkar
Birth Date	Falgun Vad 4
Birth Place	Ayodhya
Renouncing Place	Vineeta Nagari
Enlightenment Place	Purimatal
Salvation Place	Astapad Mountain
Devoted Teerth Mark (Lanchhan)	Shatrunjay Bull (Rushabha)



Hasmukh Narshi Shah Parivar
in memory of Narshi Murag Gosrani

Sri Ajitanath Bhagwan



Mother's Name	Vijayarani
Father's Name	Jitashatru Raja
Birth Date	Magha Sud 8
Birth Place	Ayodhya
Renouncing Place	Ayodhya
Enlightenment Place	Ayodhya
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Taranga Elephant



Harish Velji Haria in memory
of Jigna Harish Haria

Sri Sambhavanath



Mother's Name	Sena Rani
Father's Name	Jitari Raja
Birth Date	Margashirsh Sud 14
Birth Place	Shravasti
Renouncing Place	Shravasti
Enlightenment Place	Shravasti
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Shravasti Horse



Vimla Dilip Mohanlal Malde in
memory of Late Pethraj Karamshi &
Ranima Pethraj and Late Vidhubhai Pethraj
& Dahiben Vidhubhai Malde

Sri Abhinandanswami



Mother's Name	Siddhartha Rani
Father's Name	Samvar Raja
Birth Date	Magha Sud 2
Birth Place	Ayodhya
Renouncing Place	Ayodhya
Enlightenment Place	Ayodhya
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Monkey



North East Committee - in memory of
North East Area Committee members

24 Devkulikas Donors



Sri Sumatinath Bhagwan



Mother's Name Mangala Rani
 Father's Name Megh Raja
 Birth Date Vaishakh Sud 8
 Birth Place Ayodhya
 Renouncing Place Ayodhya
 Enlightenment Place Ayodhya
 Salvation Place Sammet Shikhar
 Devoted Teerth Talaja
 Mark (Lanchhan) Kraunch bird



Monghiben Ramji Mepa and Ramji Mepa Shah
 in memory of Late Ramji Mepa and
 Late Monghiben Ramji Shah

Sri Padmaprabhaswami



Mother's Name Suseema Rani
 Father's Name Shridhar Raja
 Birth Date Aashvin Vad 12
 Birth Place Kaushambi
 Renouncing Place Kaushambi
 Enlightenment Place Kaushambi
 Salvation Place Sammet Shikhar
 Devoted Teerth Nadol (Rajasthan)
 Mark (Lanchhan) Monkey



Nitin Premchand Shah in memory of
 Premchand Rupshi Shah and
 Kanchan Premchand Shah

Sri Suparshvanath



Mother's Name Pruthvi Rani
 Father's Name Pratisttha Raja
 Birth Date Jyestha Sud 12
 Birth Place Varanasi
 Renouncing Place Varanasi
 Enlightenment Place Varanasi
 Salvation Place Sammet Shikhar
 Devoted Teerth Mandavgadh
 Mark (Lanchhan) Swastika



Rashmikant Mohanlal Khimasia in
 memory of Mohanlal Nanchand Khimasia
 and Late Nongha Pethraj &
 Rupaben Nongha Khimasia

Sri Chandraprabhaswami



Mother's Name Lakshamana Rani
 Father's Name Mahasen Raja
 Birth Date Margashirsh Vad 12
 Birth Place Chandrapuri
 Renouncing Place Chandrapuri
 Enlightenment Place Chandrapuri
 Salvation Place Sammet Shikhar
 Devoted Teerth Prabhas Patan
 Mark (Lanchhan) Moon



Amratben Popatlal Ramji Shah in memory of
 Popatlal Ramji Dharamshi Bid

24 Devkulikas Donors



Sri Suvidhinath



Mother's Name	Rama Rani
Father's Name	Sugreev Raja
Birth Date	Kartik Vad 5
Birth Place	Kakandi
Renouncing Place	Kakandi
Enlightenment Place	Kakandi
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Kakandi Crocodile



Dilip Dhanji Gudka, (Raksha)
In memory of Late Dhanji Meghji and Veluben Dhanji Gudka

Sri Sheetalnath



Mother's Name	Nanda Rani
Father's Name	Dradhrath Raja
Birth Date	Paush Vad 12
Birth Place	Bhadilpur
Renouncing Place	Bhadilpur
Enlightenment Place	Bhadilpur
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Kolkata Srivatsa



Mansukhlal Narshi Malde in memory of Chandramani & Mansukhlal Narshi Depar Parivar

Sri Shreyansanath



Mother's Name	Vishnu Rani
Father's Name	Vishnu Raja
Birth Date	Magha Vad 12
Birth Place	Simhapuri
Renouncing Place	Simhapuri
Enlightenment Place	Simhapuri
Salvation Place	Sammet Shikhar
Devoted Teerth Mark (Lanchhan)	Simhapuri Rhino



Pravin Hirji Shah in memory of Vora Parivar, Maru parivar and Galaya Parivar

Sri Vasupujyaswami



Mother's Name	Jaya Rani
Father's Name	Vasupujya Raja
Birth Date	Magha Vad 14
Birth Place	Champapuri
Renouncing Place	Champapuri
Enlightenment Place	Champapuri
Salvation Place	Champapuri
Devoted Teerth Mark (Lanchhan)	Champapuri Male Buffalo



Babulal Devraj Meghji Shah in memory of Late Devji Meghji Hemani Harania and Late Santokben Devji Meghji Harania

24 Devkulikas Donors



Sri Vimalnath



Mother's Name Shyama Rani
 Father's Name Krutavarma Raja
 Birth Date Magha Sud 3
 Birth Place Kampilpur
 Renouncing Place Kampilpur
 Enlightenment Place Kampilpur
 Salvation Place Sammet Shikhar
 Devoted Teerth Kampilpur
 Mark (Lanchhan) Pig



Muktaben Nemchand Malde in memory of
 Late Manek Hemraj Malde and
 Late Kameeben Manek Malde Parivar

Sri Anantanath



Mother's Name Suyasha Rani
 Father's Name Simhasen Raja
 Birth Date Chaitra Vad 13
 Birth Place Ayodhya
 Renouncing Place Ayodhya
 Enlightenment Place Ayodhya
 Salvation Place Sammet Shikhar
 Devoted Teerth Mumbai
 Mark (Lanchhan) Eagle



Mr Tarun Punja B Shah in memory of
 Late Bhoja Shangan Shah and
 Late Jethiben Bhoja Shah Parivar

Sri Dharmanath



Mother's Name Suvrata Rani
 Father's Name Bhanu Raja
 Birth Date Magha Sud 3
 Birth Place Ratnapuri
 Renouncing Place Ratnapuri
 Enlightenment Place Ratnapuri
 Salvation Place Sammet Shikhar
 Devoted Teerth Kavi
 Mark (Lanchhan) Thunderbolt (vajra)



Chandrakant Premchand Vaghji Shah
 in memory of
 Shree Premchand Vaghji Nagda Parivar

Sri Shantinath



Mother's Name Achira Rani
 Father's Name Vishwasen Raja
 Birth Date Vaishakha Vad 13
 Birth Place Hastinapur
 Renouncing Place Hastinapur
 Enlightenment Place Hastinapur
 Salvation Place Sammet Shikhar
 Devoted Teerth Hastinapur
 Mark (Lanchhan) Deer



Maniben Govindji Mepa Shah in memory of
 Late Mepa Rajpar Gosrani and
 Late Paniben Mepa Gosrani

24 Devkulikas Donors

Sri Kunthunath



Mother's Name Shreerani
 Father's Name Shooraraja
 Birth Date Chaitra Vad 14
 Birth Place Hastinapur
 Renouncing Place Hastinapur
 Enlightenment Place Hastinapur
 Salvation Place Sammet Shikhar
 Devoted Teerth Vadodra
 Mark (Lanchhan) Goat



North Area in memory of North Area members

Sri Aranath



Mother's Name Devi Rani
 Father's Name Sudarshan Raja
 Birth Date Kartik Vad 10
 Birth Place Hastinapur
 Renouncing Place Hastinapur
 Enlightenment Place Hastinapur
 Salvation Place Sammet Shikhar
 Devoted Teerth Nandyavarta
 Mark (Lanchhan)



Raxita Ashwin Dharamshi in memory of Late Kasturben Zaverchand Haria and Late Zaverchand Lakhamsi Haria

Sri Mallinath



Mother's Name Prabhavati Rani
 Father's Name Kumbh Raja
 Birth Date Margashirsh Sud 11
 Birth Place Mithila
 Renouncing Place Mithila
 Enlightenment Place Mithila
 Salvation Place Sammet Shikhar
 Devoted Teerth Bhoyani
 Mark (Lanchhan) Kalasha or Kumbha



Mahendra Mulchand Gudka in memory of Mulchand Bharmal Jivraj Gudka

Sri Munisuvrataswami



Mother's Name Padmavati Rani
 Father's Name Sumitra Raja
 Birth Date Vaishakha Vad 8
 Birth Place Rajagruhi
 Renouncing Place Rajagruhi
 Enlightenment Place Rajagruhi
 Salvation Place Sammet Shikhar
 Devoted Teerth Bharuch
 Mark (Lanchhan) Tortoise



Chandni & Chandrakirti Shah in memory of Shreemati Santokben & Late Liladhar Samat Shah

24 Devkulikas Donors



Sri Naminath



Mother's Name	Vapra Rani
Father's Name	Vijay Raja
Birth Date	Ashad Vad 8
Birth Place	Mithila
Renouncing Place	Mithila
Enlightenment Place	Mithila
Salvation Place	Sammet Shikhar
Devoted Teerth	Mithila
Mark (Lanchhan)	Neelkamal



Arun Patel and family in memory of Chhaganbhai Motibhai Patel and Nalini Patel

Sri Neminath



Mother's Name	Shiva Rani
Father's Name	Samudravijay Raja
Birth Date	Shravan Sud 5
Birth Place	Shauripuri
Renouncing Place	Shauripuri
Enlightenment Place	Shauripuri
Salvation Place	Giranar
Devoted Teerth	Giranar
Mark (Lanchhan)	Conch



Rekha Vipool Shah in memory of Rekha Vipool Khetshi Nathoobhai Gudka

Sri Parshwanath



Mother's Name	Vama Rani
Father's Name	Ashwasen Raja
Birth Date	Margashirsh Vad 10
Birth Place	Varanasi
Renouncing Place	Varanasi
Enlightenment Place	Varanasi
Salvation Place	Sammet Shikhar
Devoted Teerth	Sammet Shikhar
Mark (Lanchhan)	Snake



Sobhag Narshi Panachand Shah Parivar in memory of Late Amratben (Anita) Sobhag Narshi Shah

Sri Mahavirswami

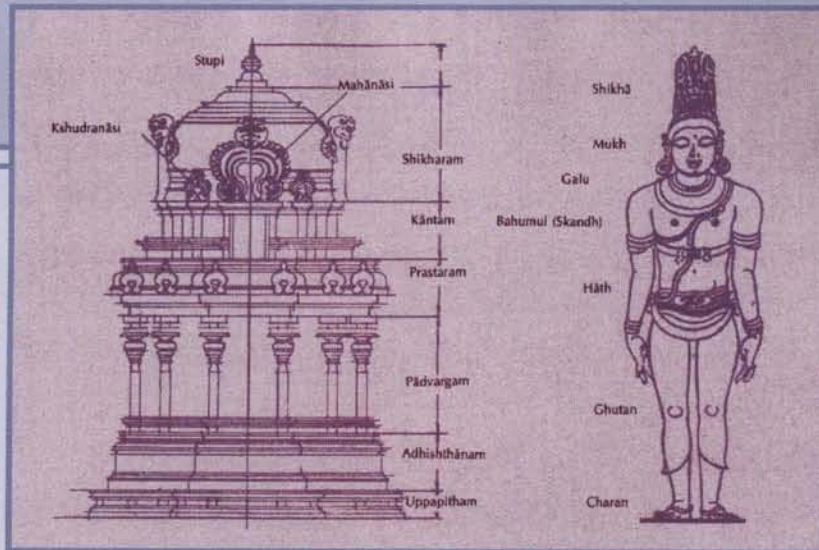


Mother's Name	Trishala Rani
Father's Name	Siddhartha Raja
Birth Date	Chaitra Sud 13
Birth Place	Kshatriya Kunda
Renouncing Place	Kshatriya Kunda
Enlightenment Place	Rujuvalika River
Salvation Place	Pavapuri
Devoted Teerth	Pavapuri
Mark (Lanchhan)	Lion



Dilhar Devraj Karamshi Shah in memory of Late Shree Devraj Karamshi Shah and Late Smt. Shantaben Devraj Shah

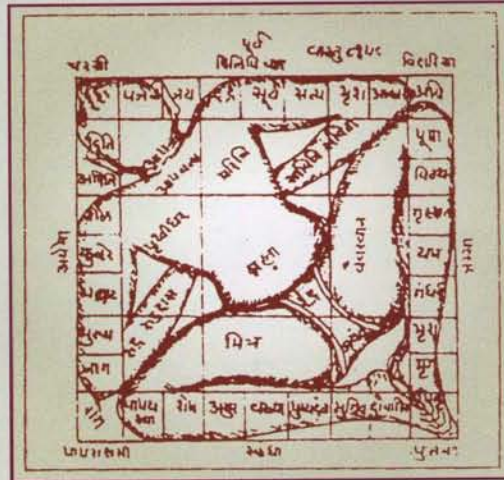
TEMPLE : AN IMAGE OF GOD



Ancient builders saw the temple not just as a sacred structure, but as an image (murti) of the Lord. The structure did not look as a splitting duplication of the enshrined image, but the major organs were similarly named, performing an identical spiritual purpose. The treaties Vedhavastu Prabhakara, Shilparatnakara and other volumes extensively describe the mandir as Devaswaroop-the body of God where the...

Paya Shila	:	Foundations are feet
Foundation to Jagati	:	Thighs
Sacred syllable 'He' (āīē)	:	Movement of feet
Sthambha	:	Pillars are knees
Garbhagruha	:	Inner sanctum is stomach
Madhyasthan (Brahmasthan)	:	Place of image is navel
Simhasan	:	Throne is heart
Murti	:	Image is soul
Pillar bases	:	Sense organs
Shikharabandha	:	Spires are shoulders
Ghanta	:	Bell is tongue
Deepa	:	Lamp is breath
Shukanasa	:	Lion is nose
Gavaksha	:	Windows are ears
Amalaka (Amalsaro)	:	Shikhara top is neck
Kalasha	:	Golden pot is head
Dhaja	:	Flag is hair
Shila	:	Stone blocks are bones
Mortar	:	Muscle

THE COSMOLOGY OF THE TEMPLE PLAN



*Mahapurusha, the cosmic man
drawn on a temple mandala*

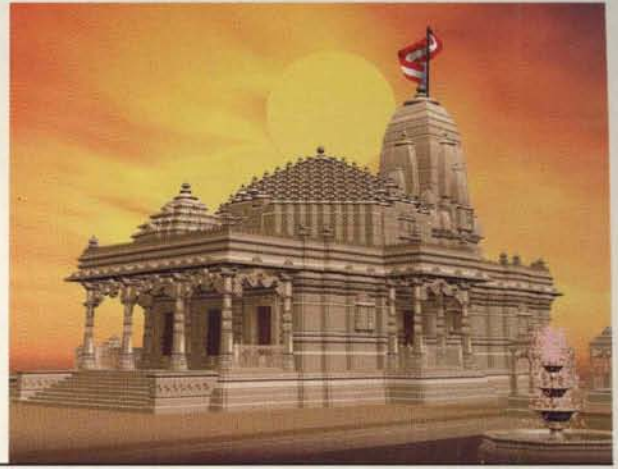
Once the site of the temple has been selected and ritually purified, the next stage in its erection is the laying out of the ground plan. Great importance is attached to the establishment of the temple's ground plan because it functions as a sacred geometric diagram (mandala) of the essential structure of the universe. The mandala is taken to be a microscopic image of the universe with its concentrically organized structure. By constructing this diagram to regulate the form of the mandir, a symbolic connection is created, binding together the world of the gods—the universe, and its miniature reconstruction through the work of man, the temple.

The mandala of the temple plan is also considered a symbolic pantheon of the gods, as the smaller squares of the diagram are each the seat of a particular deity. The central and largest square is usually occupied by prominent deity concerned with creation. Arranged around this square are the planetary divinities, the guardians of the directions of space, and other astronomical deities. It may also contain an image of the cosmic man arranged diagonally, each square connected with some portion of his body. This cosmic figure is identified with the processes of the creation of the universe and its underlying structure.



The Necessity of Temples

by Mahatma Gandhi



*T*emples and images remind us to renew our renunciation and dedication from day to day. They remind us: "Do not forget the original of the idol." I know of no religion or sect that has done or is doing without its house of God variously described as a temple, a mosque, a church, a synagogue, or an agiari.

There are millions whose faith is sustained through these temples, churches, and mosques they are not all blind followers of a superstition, nor are they fanatics. Superstition and fanaticism are not their monopoly; these vices have their root in our hearts and minds to reject the necessity of temples are to reject the necessity of God, religion, and earthly existence.

We, the human family, are not all philosophers. We are of the earth, very earthy, and we are not satisfied with contemplating the invisible God. Somehow or other we want something which we can touch, something which we can see, something before which we can kneel down. It does not matter whether it is a book or an empty stone building or a stone building inhabited by numerous figures. A book will satisfy some, an empty building will satisfy others, and many others will not be satisfied unless they see something inhabiting these empty buildings.

So I ask you to approach these temples not as if they represented a body of superstitions. If you approach these temples with faith in them, you will know that each time you visit them you come away purified, with your faith more and more in the living God. It depends upon our mental condition, whether we gain something or do not gain anything by going to the temples. We have to approach these temples in a humble and penitent mood. They are so many houses of God.

God, of course, resides in every human form, indeed in every particle of His creation, everything that is on this earth. But since we, very fallible mortals, do not appreciate the fact that God is everywhere, we impute special sanctity to temples and think that God resides there and so. When we approach these temples, we must cleanse our bodies, our minds, and our hearts, and we should enter them in a prayerful mood, and ask God to make us purer men and women for having entered His portals.

The Way of Ahinsa

-- Pujyashri Chitrabhanuji

Man is caught between polarities: Between ignorance and enlightenment; between war and peace; between violence and non-violence. Man has a freedom of choice - to go down into the valley of hate and prejudice or rise to the height of forgiveness and friendliness. Now-a-days life is wounded and corroded with war and violence and the balm is the heart of Ahinsa. What is Ahinsa? Ahinsa is a six-pack quality of consciousness: Awareness - Harmony - Integration - Nobility - Service - Abstinence.

A Stands for Awareness

We need to see our own Self in the mirror of consciousness. And seeing ourselves, we draw our own portrait of what we want to become and of what we really are. If we go lovingly closer to our Self and experience our Self, we will be able to experience peace with others as with our Self. We will experience our true Self. "I am sentient energy; I am the one who is animating everything. So, why do I not animate my Self and those who come in touch with me?" Then we peacefully portray our own picture in harmony with the universe. We experience that "I am animating the body, I am animating the senses, and I am animating whatsoever I touch."

This is the journey to self-realization. Though we often resist this, this journey has to start with ourselves. But the light of self-realization can be dazzling as even daylight can be dazzling to a person who has been sleeping for a long time in the dark. One has to train one's eyes to be ready to take the light of such realization, and we do that with meditation and increased awareness.

As we become aware of our loving sentient energy, we go deeper and deeper to experience that "I am here to know my "I"-ness." When it dawns, we realize our oneness with all life. This is Ahinsa.

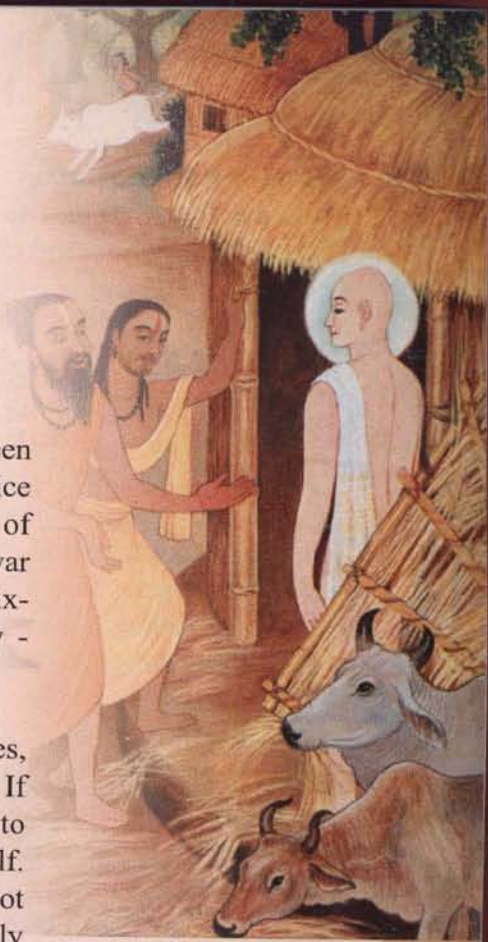
H for Harmony

Then "H" comes for harmony. "I will be a harmonious presence on this earth and will cause no harm." This is respect for all life.

Vibrations of violence beget violence. If we focus on violence, then violence will be our habit. But if every day we think, "I am going to experience the presence of peace," we start feeling peace. Gradually we engulf ourselves with peaceful vibrations. If we live in this way, this will become our shield. This will become our support. This will also become our protector from outside violence.

Vibrations of violence or vibrations of peace do not come from outside; they come from inside. In the beginning, there will be some kind of conflict, but respect your life. Say, "I am not going to create any violence to myself." And if any negative thought of hate, anger, resentment comes, say: "No, I don't want it. I am peace." Tell those violent thoughts, "Get out." Take them out just as we tell children, "Please, don't make noise; I want to sleep." In the same way, we tell our mind what to do. Sometimes it is easy to tell others, but it is much more difficult to tell our own self.

Violence percolates from negativities. It comes from outside. Each individual has to take charge of oneself and create harmony in oneself. Unless we create peace inside, we won't be able to create peace outside. To tell others we use words but to tell ourselves, we have to have the experience of peace. It is easy to say words, but it is a challenge to tune into the feeling. To connect within, we meditate and experience peaceful presence of Reverence for Life. This way, the practice of harmony gradually permeates every cell of being.



I for Integration

Then the "I" in Ahinsa is for integration. Integrate every thing: body, mind and soul. Let us bring equanimity, equality and consideration to all races, all religions, all ethnic groups, and all life. Take out the division from your mind. Take out: "She is a Christian. He is a Jew. She is Chinese. He is Indian." These are all walls of conditions. These walls are not outside; they are built inside our mind. These walls are separating us from others and the presence of our own life.

Integrate! Be integration! We need a heart which integrates all, a heart which understands that all want to live, all want to have peace, all want to eat; there is no difference among all of us. Love does not have time to waste on hate. Love knows how to forgive. Love knows how to forget. Love knows how to move on. This way we are working on integrations and slowly we feel integrated.

First, start with the mind, then with the words, then with the deeds. We integrate the way we think, speak and act. When we say, "Thank you," the thanks is first in our thinking, then it comes in our words, and then in our action. If a person is receptive, the feelings touch him or her. But for vibrations to be sincere, they must be harmonious, integrated and whole.

N for NOBILITY

Nobility reminds us of our magnanimous quality of the soul. It generates the feeling of generosity and compassion of all living beings. Nobility is a generous virtue of thought, word and action. It knows how to forgive. Forgiveness is liberation - liberation from hate, revenge and animosity -- which comes from conditioning. By forgiving we liberate our soul from the negativity. Nobility also knows that not to forgive is a commitment to sorrow and suffering.

Nobility is the nature of the spirit. It is never mean, it does not discriminate, it does not come from birth or wealth, post or position. It emanates from compassionate heart of amity. Its feeling of love flows towards all - small or big. It has no walls of prejudice of group, race or religion.

S for Service

The "S" in Ahinsa stands for service. Serve somebody. Let your life be a service. Through service we become alive. Have you thought how many people and things serve us? We breathe air; we drink water; we eat vegetables; we wear clothes; always we are receiving the services of other living beings. And in exchange, what are we giving? We exploit people, animals and the earth. Day by day, the earth is losing its beauty, its energy. If we don't respect the earth, we will not respect life anywhere.

We need to serve and make service a part of our living. We need to live and help to let live. Some people ask, "Where can I go to serve?" First start with yourself; serve yourself not to be victim of your emotions: hate, anger and prejudice, and then serve wherever you are with purity of head and heart. In this way we contribute wherever we are. Each serving person is a blessing to Self and to the world.

A for Abstinence

The last "A" of Ahinsa stands for abstinence. Abstinence from those things which pollute our vibrations. Abstinence from products which cause pain and suffering. Abstinence from liquor which confuses our thinking. Abstinence from foods which do not give health. Unhealthy foods may taste good but they hurt our body, thinking and life. Our cells are created from the foods we eat, and according to the foods we eat, our vibrations are created. It influences our thinking, our reasoning, our sensing. To promote vibrations of peace and harmony, therefore, we need to abstain from harmful products and the foods which come from violence and suffering. The senses are a gateway to all kinds of vibrations.

So, my friends, let us recognize ourselves that we are travellers on this earth to realize that we have inherent potentiality to be Siddha by overcoming our weaknesses as Arihanta did.

AHINSA PARMO DHARMA

A Short History of Jaina Studies

by Peter Flugel. SOAS

It is often said that Jains are very enthusiastic about erecting temples, shrines or upasrayas but not much interested in promoting religious education, especially not the modern academic study of Jainism. Most practising Jains are more concerned with the 'correct' performance of rituals rather than with the understanding of their meaning and of the history and doctrines of the Jain tradition. Self-descriptions such as these undoubtedly reflect important facets of contemporary Jain life, though the attitudes toward higher education have somewhat changed during the last century. This trend is bound to continue due to the demands of the information based economies of the future, and because of the vast improvements in the formal educational standards of the Jains in India. In 1891, the Census of India recorded a literacy rate of only 1.4% amongst Jain women and of 53.4% amongst Jain men. In 2001 the female literacy rate has risen to 90.6% and for the Jains altogether to 94.1%. Statistically, the Jains are now the best educated community in India, apart from the Parsis. Amongst young Jains in the UK and in North America, not only basic education but University degrees are already the rule and perceived to be a key ingredient in the life-course of a successful Jain. The combined impact of the increasing educational sophistication and of the growing materialism amongst the Jains on traditional Jain culture is widely felt and often lamented. In particular the Jain mendicants, whose daily sermons dominated traditional Jain religious education for centuries, and the few remaining Jain Pandits, face an uphill struggle to adapt to the rapidly changing social and cultural environment, and sometimes choose to combine monastic and academic training to keep up with the rising expectations of their followers.

The dramatic changes within the Jain community were prompted by successive modern religious and social reform movements which were instigated both by individual Jain laymen and laywomen, often by lawyers who were the first Jains with modern University education, and by individual Jain mendicants. The reformers faced strong resistance, in particular in the field of religious education which is vital for the transmission of the tradition. The publication of Jain scriptures, for instance, which was pioneered by Indian and European Indologists from 1808 onwards, was obstructed, sometimes violently, by 'orthodox' Jains who objected to the cruelty of the printing press to micro-organisms, and to the open accessibility of the sacred scriptures. Before the appearance of the first printed editions of the Shvetambara scriptures by Ray Dhanpatsinha Bahadur in 1874 (in the Prakrit original) and by Acharya Amolakarsi in 1916-1919 (with Hindi translation) primary access to the sacred texts was unattainable for Jain shravakas and shravikas, and certain sections of the Agamas were (and sometimes still are) off limits even for nuns and junior monks. This explains, in part, why rituals and public celebrations were for millennia the only form of religiosity open to the Jain laity. Studying the original scriptures was not an option, except for the few who had access to the bhandaras and who knew the languages of the ancient texts; an expertise which was almost entirely lost during the first half of the 19th century, even amongst Jain monks. Instead, the handwritten manuscripts became objects of ritual veneration, notwithstanding the fact that in some late canonical scriptures the process of writing itself is rejected due to its cruelty to single-sensed organisms.

Because, for the said reasons, no textual evidence was presented in public, 'Jainism/Jinism' was not recognised as an independent 'religion' until 1879 when Hermann Jacobi in the introduction of his edition of the Kalpasutra of Bhadrabahu furnished for the first time textual proof that the ancient Hindu and Buddhist scriptures already depicted the nigganthis as a separate 'heretical' group. With this, Jaina Studies was established as an independent academic field. Before Jacobi, the Jains were regarded either as 'Buddhists' or as a 'Hindu sect'. The political value of the academic study of Jainism and of Jacobi's findings in particular was instantly realised by the educated Jain elite, who for some time demanded the public recognition of 'Jainism' and the 'Jainas' from the government and in the courts. Like the use of the word 'Hindu', the use of the Sanskrit word 'Jaina' as a self-designation (not in the sense of 'pertaining to the Jinas') seems to be a modern invention, which was popularised by Jain leaders in the 19th century, particularly in the Panjab, most likely for the purpose of, nominally, presenting a united front of the different sectarian traditions. Officially, the category 'Jain' was used for the first time in 1881 in the Census of India which still remains the only government institution which classifies Jains as

a separate religious group. Despite the legal recognition of the doctrinal differences between 'Hinduism' and 'Jainism' in the landmark judgement Gateppa V. Eramma AIR 1927 Madras 228, 'Jaina law' remained incorporated within 'Hindu law', and for all practical purposes Jains are treated as 'Hindus' by the Indian (UK and US) Government, and were not even granted religious 'minority' status.

To raise the communal self-awareness amongst Jains, British educated Jain reformers campaigned from the mid 19th century onwards for the public self-identification of the Jains as 'Jains', particularly at the time of the Census when many Jains, for one reason or another, still identify themselves as 'Hindu'. The incentive of gaining separate representations and other privileges that were granted by the colonial and post-colonial governments to recognised religious communities promised new avenues for the advancement of the political and economical interests of the educated Jain elites and for the preservation of the Jain religion. For the ambitious reformers it was thus disturbing that, in the early 19th century, the Jain community was (like much of India) in a dismal state. The mendicant communities were defunct, with few mendicants, dominated by often uneducated yatis who maintained strong sectarian and caste orientations and rarely followed the canonical rules of conduct, with the temples, upashrayas and mathas in a state of decay, the bhandaras unkempt and the sacred manuscripts crumbling. The only hope for change seemed to be religious and social reform, a cornerstone of which was the revival of monastic education and the propagation of religious learning and secular education side by side for both men and women, who are the torchbearers of religion in traditional Jain families.

At the time, the academic study of the Jain tradition was perceived as a threat to customary religious practice by most community leaders. Although study (svadhyaya) was in the later parts of the Shvetambara canon already presented as an important form of karma-destroying asceticism (tapasya), the processes of acquisition and the benefits of knowledge were strictly circumscribed. Although knowledge (jnana) of the fundamental religious dogma, the tattvas for instance, is considered to be essential for any progress on the path of salvation or even for a reasonably good rebirth, more important than learning something was the karma-destroying discipline of the act of studying itself, which was often predicated on the simultaneous performance of certain fasts and other ritual preconditions. The acquisition of objective knowledge or Bildung is not perceived as a worthwhile end in itself in classical Jainism, but only as an ascetic means for lifting the veil of karma from the soul whose innate quality is absolute knowledge. Spiritual or self-knowledge can not only be reached by studying but also through fasts and meditation, which, in the form of shukla dhyana, is considered to be ultimate form of religious practice.

Jain reformers regarded the prevalent 'ritualistic' attitude towards the scriptures and to the acquisition of knowledge in general as a major impediment for the progress of the Jain community, if not as one of the main reasons for its visible decay during the early modern period. In their view, the Jains should embrace secular (colonial English medium) education rather than rejecting it. In 1926, the reformer Hem Chandra Rai noted in the Jaina Gazette that a "dark gloom of ignorance is stunting the growth of our community to a fearful extent all around. ... As matters stand the large majority of Jains are content with rudimentary teaching of vernacular Pathshalas and schools, dotted all over the country. Higher education is distinctly unpopular. According to the mentality of the average Jain, college education is either unnecessary or positively harmful. ... Some of our mentors try to frighten us into the belief that the spread of [secular Western] education would lead to the decay of religion." Rai argued instead that "College education should not at all imply the elimination of religion from the life of the youth, as some people imagine. On the contrary, religious training would be a profitable adjunct of college careers".

The desire for the 'upliftment' of the Jain community through modern education was reflected in the agenda of the All India Jain Association in 1926 which advocated setting up endowments for scholarships, boarding houses, ashramas, libraries for the collection and preservation of manuscripts, the publication of the Jaina scriptures with translations, a central Jaina museum, an archaeological institute, and funds to help poor Jain widows. This program was not entirely new but merely restated the principal aims of the western educated Jain

elite which were gradually implemented from the late 19th century onwards. The first modern Jain educational institutions were public libraries, where the new printed community journals and books can be read, boarding schools or vidyalayas (the first in Bombay 1900), student hostels or chatralayas, and schools or gurukulas (Karanja 1918). Later, Jain research institutes or shodha sansthanas (Arrah 1925), private colleges or vidya pithas (Varanasi 1937), and private institutes for the publication of the scriptures such as the Prakrit Text Society (Ahmedabad 1952) were founded. Initially, most of these institutions were not open to the public but served exclusively the interests of the members of the Jain community or particular sections thereof. But the intention to spread the knowledge of the Jain doctrines throughout the secular educational system in India and beyond was in evidence early on. The Jaina Gazette reported in 1926 that M. J. Mehta, M. J. Jhaveri and A. H. Shah had approached the Hindu University in Benares (BHU) with the offer to finance a chair in Jain logic and philosophy in the University, under the condition "that the General Secretaries of the Jain Swetambar Conference should be consulted in prescribing the course". The offer was declined. Only when the Indian Government itself made resources available with no strings attached were degrees in Prakrit and Jainology institutionalised at recognised Universities. Degree courses were established at the L. D. Institute of Indology and the Gujarat University in Ahmedabad in the 1950s, at the Universities of Vaishali 1955, Mysore 1971, Varanasi 1972 (P. V. Institute with BHU), Udaipur 1978, Madras 1982, and in 1991 at the Jain Vishva Bharati Institute in Ladnun, which remains the only 'deemed to be' Jain University to date. Degree courses in Jain Religion and Society are offered for the first time in Kolhapur 2005.

Sadly, the impressive expansion of the institutional provisions for the study of Prakrit and Jainology masks a continuing decline of Jaina Studies in India after the renaissance of Jain scholarship in the 19th and early 20th centuries. For economic reasons, nowadays few Jains choose an academic career in Jainology or to become Pandits. As a consequence, University courses are empty, research is declining, and most of the remaining experts are Hindus (which is not bad at all but symptomatic). The only area of unabated excitement seems to be the craze for degrees as status symbols to be worn in tandem with Jainness itself. Similar tendencies can be observed elsewhere.

While India witnessed the progressive widening of access to Jain knowledge, culminating in the establishment of recognised University degree courses, Jaina Studies in the UK experienced, for a while, a reverse process. Jain education (as opposed to research) started in the UK with the journeys of three prominent Jain lawyers to Europe and to the US. All of them studied in London at the Bar, at different times, and returned frequently for various reasons: C. R. Jain (1867-1942) 1892-7, 1925-6, 1930-3, V. R. Gandhi (1865-1901) 1894-5, 1896-1901, and J. L. Jaini (1881-1927) 1906-1909 and 1913. As ardent Jains, the three lawyers were interested in spreading the knowledge of Jainism in the West and co-founded Jain study circles and learned societies for interested Europeans such as F. W. Thomas, the Professor of Sanskrit at Oxford, or Herbert Warren. In 1909, J. L. Jaini founded in London The Jain Literature Society together with F. W. Thomas and H. Warren, and in 1913 The Mahavira Brotherhood or Universal Fraternity with H. Warren, J. H. Dunn, A. & E. Gordon, D. Sainter, R. Wightman, and others. In 1930, The Rishabh Jain Lending Library was established by C. R. Jain and others in North London, and maintained at different places until 1946. The World Jaina Mission, finally, was founded in 1949 in London by M. McKay, W. H. Talbot, F. Mansell, and Mrs. K. P. Jain. The character of these societies, whose Mahavira Jayanti meetings attracted between 30-100 participants, resembled The Theosophical Society and it would not be out place to call their members 'Jain Theosophists'. They were educated professionals, vegetarians, and greatly influenced by the international peace movement during the period of the great wars, but less so by the interfaith movements such as the Parliament of World Religions, since most members were disillusioned with both the organised religions which they sought to transcend by finding a more fundamental spiritual dimension and with the materialism which came to dominate the world.

Due to the lack of interest amongst the Jains in India, the project of a World Jain Mission which was also promoted by The Voice of Ahinsa (Delhi 1949), was given up after the death of Herbert Warren (1866-1954), and apart from isolated research work of renowned scholars such as A. L. Basham, D. Derrett, P. S. Jaini, and R. Williams at the School of Oriental and African Studies (SOAS) at the University of London, few Jain

related educational activities can be noted in Britain before the arrival of the East African Jain Diaspora from 1967 onwards. Understandably, the new migrants were more narrowly focused on the educational needs of their own communities, than the short-term Jain visitors two generations earlier. They established institutions for community education such as the Jain Pathshala in Leicester 1973-1977, Chandana Vidyapith in London 1998, and Jain Vishva Bharati London 2003, and organised shibirs and other educational events. In addition, Jain community organisations such as the Institute of Jainology, the Jain Academy, and Jain Spirit promoted an Adult Education course on Jainism at the Faculty of Continuing Education at Birkbeck College in London 1997, and University degree courses on Jainism at De Montford University in Leicester 1994-1997, and at SOAS in 1999, where 45 of a total of 79 degree and non-degree students of Jainism have achieved BA and MA degrees to date. Though the interest in the academic study of Jainism continues to remain low amongst 'born' Jains, even if combined with a professional degree, the enthusiasm for Jaina Studies is increasing amongst the wider public and amongst professional academics and teachers. In Britain, the growing interest in Jainism and in the Jain way of life is reflected in the increasing number of publications on the Jain tradition, in public exhibitions such as Peaceful Liberators at the Victoria and Albert Museum in London in 1996 and Steps to Liberation at the Ethnographisch Museum of Antwerpen in 2000, and in the new Centre for Jaina Studies, the first of its kind outside India, which was founded by SOAS in March 2004 to host regular international Jaina Studies Workshops and Annual Jaina Lectures at SOAS and to promote teaching and research of the Jain tradition at the University of London.

The term 'Jain Studies' is not without its critics who point to its uneasy closeness to 'Jain studies' and to its artificially narrow thematic focus. Academic research on the Jain tradition has been pioneered in the Departments of Indology which were introduced into European Universities during the first half of the 19th Century (only to be slowly abolished again in the first half of the 21st century). The pioneers of Jaina Studies were professional philologists who studied not a religious group or a set of religious practices but Indian or Indo-European languages and literature in general, in this case the Prakrits which distinguish the Jain scriptures from the Brahmin and Buddhist scriptures. In recent years the focus of academic research has shifted from the earlier purely philological (philosophical and archaeological) endeavour to the study of Jainism as a living religious tradition. For the first time, Jainism itself is taught outside India at University level at Departments of the Study of Religion which alone provide a thematic focus on one or other religion. They work closely together with other disciplines, and with the religious communities concerned, without jeopardizing their academic independence and objectivity.

This short overview shows that the institutional history of Jaina Studies cannot be understood in isolation from the political, social and cultural contexts which prompted the invention of 'Jainism' as an independent 'religion' in the 19th century and the institutionalization of 'Jaina Studies' in the late 20th and early 21st centuries. It may well be that we are presently witnessing the uncoupling of the doctrines of Jainism from the



traditional institutional bedrock of the Jain communities and the establishment of a universal religion of non-violence embodied in a set of texts which, after their release from the vaults of the bhandaras and the monopoly of interpretation of the acharyas, gained a life on their own in the form of printed or electronic texts which are freely available to anyone anywhere. Jainism as a disembodied text-based set of idea-ologies or dogmas from which one can pick and chose can be individually interpreted and applied in manifold ways without sanction. The consequences of this ongoing development from ritual to reflection for the future of the Jain tradition have to be seen.



The Relevance of Mahavir's Values in Modern Times

bh Chandraprakash Shah

Jainism is a magnificent treasure temple of Philosophy, Mathematics, Astronomy, Geography, History and Science itself. There cannot be a need to equate it with Science. Science is making steppingstone in the fields of several mysteries the world is keeping secret However Jainism have probably all the answers to them. The Jainism is eternal and put on the floor of this earth by Lord Rishabhdev, the first Tirthankara of this Chauvishi. Following Tirthankaras propounded it and Mahavir expounded it to suit the need of that age and modern times. Mahavir's values of life can be summarised in only two words "KEEP SILENCE or KEEP MUM." This can be the only answer of the present scenario of struggle, hatredness, grief, sorrows, unhappiness, atrocities of all kinds and misunderstandings.

One may mistakenly conceive that power and wealth are the ultimate goals of the domain religion. The fact is that once power and wealth enter the domain of religion, they make it narrow and produce an aberration in our thinking. Once rituals become more important than equivalent conduct, religion recedes to background, although it does not exit. (Acharya Mahapragnya)

The values of the life of Lord Mahavir needs more attention to us i.e. we people, as we form the part of individuals, families, societies, the nations and the world.

Lord Mahavir was born to attain salvation in that 27th birth as Vardhman. However he relinquished his worldly wealth and pleasures and at the same time embraced renunciation of everything he possessed, even his body. He had a definite goal set in his mind. To achieve that goal he went for initiation and in wilderness and spent twelve valuable years in the search of SOUL. His life was venerable, estimable and worth imbibing in practice, but we remain imprisoned in the rites and rituals and worship of him. We have forgotten conveniently his teachings and his path of spiritualization. He actually performed in his own life, what he taught us.

At the outset, Mahavir realized that either mere words or sermons or rituals are not sufficient and efficacious to accomplish the desired ambition. Before uttering a single word the preacher must exhibit impeccable conduct. His mind should be pure and conduct must be exemplary.

We only enjoy celebrating Mahavir Jayanti by shouting slogans but we do not pay any attention to his teachings. They are most relevant in modern times. In nutshell he taught us to remain "MAN" as "MAN" and not as animals. His basic principles are:

1. Non-violence (Ahimsa)
2. Aparigraha (non-attachment and non-possessiveness of worldly, wealth, matters and pleasures)
3. Anekant (pluralism-non-absolutism)

These principles are also taught by other Tirthankaras However they become more popular in the recent times. His principle of non-violence is not a matter related to temple or worship or chanting.

He said, "Everyone likes eternal peace, bliss and happiness. No one likes hue and cry, miseries, grief and unhappiness. All the species like to live and do not wish to surrender to death." His message to the world is "Live and help to live."

Neither he forced anyone to become monks nor nuns nor he forced his views on someone. And this created a respect and honour for him in the world over. But what we observe in the world, today, everyone tries to impose in any way either by hook or crook, their will and power on others. This situation generates all kinds of conflicts and converts them into quarrels, unhappiness, atrocities etc.

Non-violence overtakes all concepts, ideologies, traditional and modern, eastern and western, customs and practices, self centred or social, political and economical. It applies equally to every one, the world, nations, society, faiths and individual.

As a matter of fact non-violence does not mean only to kill living species. It has various facets; say mental

torture, heated exchanges at meetings, congregations, conferences and debates even in religious functions etc. We are aware that such type of behaviour normally culminates into High blood pressure, Heart attack and so many other prominent diseases of today. This ruins our social and family lives too. In other words non-violence means Compassion. Compassion towards all the living beings through Mind, Speech and Body. Further Ahimsa is nothing but universal brotherhood i.e. friendliness, forgiveness and fearlessness.

Another important lesson of Mahavir's life is Aparigraha (non-possessiveness to worldly pleasures, wealth etc.) He did never say that a layman or woman should not possess wealth, equipments for pleasures, etc; but restrict your requirements to the minimum. This will help us to avoid unnecessary labour to obtain them and thereby restraining ourselves from running here and there. This will save our precious time, which is passing at an unimaginable speed. Such time we can utilise to be with our family, our social activities and other constructive work to help needy people of the society. This will ease the tension of earning more and more, collecting wealth more and more, and enjoying pleasure more and more. However, today we find the car is moving in reverse gear. Isn't it? Everybody wants to become millionaire overnight, a nation wants to conquer another nation which has natural resources in abundance, those who possess power and wealth, connections at all levels wish to rule over others by using all the tricks and games available at their means. And this is the cause of conflicts, war, either cold or hot. This creates deceptions towards someone's three "W"s.

There is a proverb in Gujarati "Jar, Jamin ane Joru trane kajia na chhoru." It means Jewellery and wealth, Land and Beautiful woman; these three are the real causes of quarrels. In today's scenario we notice that these are three principal reasons for the war, conflicts among nations, families, societies etc. Everybody tries to establish own supremacy. If any nation, family or society etc; behave properly with the values and principles formatted by Mahavir there cannot be any hue and cry, no war, no conflict, no unhappiness, no miseries etc. and what else needs to have. Therefore, the lesson is to avoid Greediness at all the costs and remain peaceful and enjoy bliss.

Jainism advocates minimum desire for accumulation of wealth, possessions of all kinds and enjoyment. It is an obligation of individual to donate generously either in cash or kind or time for community projects and welfare of societies, nations and the world.

Mahavir constructed one of the most powerful weapons in Anekantvad, i.e. non-absolutism or relativity or doctrine of multiplicity of viewpoints to annihilate vague debates, wars, conflicts, hatredness, deceit, anger, pride and greed. It sends a message that try to understand others viewpoints on any matter. Do not look only from one angle any subject. All the matters or subjects have many truths. If we look from one angle it may be wrong, but if we look from all the facets it will seem to be right. Let us understand this from an example: A person who writes after his name all his degrees or awards he has received, one may think he may be proud but other person who sees it, thinks that the person has certified his knowledge to that level only. So both may be true. Very important and popular example is given in the scripture about an elephant and seven blind persons to explain Anekantvad. In differently languages "GRAPE" is expressed in different ways. But its meaning remains the same.

Proper application of Anekantvad halts bad thoughts and speech for violence. It is an intelligent expression of Ahimsa. In the present ever-changing world, infinite numbers of viewpoints exist. They depend upon various factors such as, nature of individual, time, space and circumstances. Expression of truth is relative to several viewpoints.

Anekantvad solves many present day problems. In other words think positively about what others have to say and avoid negative thinking. As I mentioned earlier Mahavir never forced his views and principles upon anyone. Because this is nothing but the cause of quarrels, wars, conflicts. He tried to understand the language of the people. He conveyed his messages into simple and understandable language. While in our day in and day out activities, we mix up so many things and do not try to understand what other has to opine for. We just do not listen to others. We do not become good listeners but wish to force our thoughts of variable designs

upon others to fulfil our motives. This creates nothing but a conflict. This ultimately results into creation of unhealthy relationships which is neither good for individual nor for families, nor for societies and nor for any nation.

Anekantvad teaches us to become patience and polite in nature. Never run over anything without thinking. It has many characteristics mentioned as under:

- Never insist for your own ideas
- Always accept truth to avoid conflicts
- No interfering, absolutely no use of phrase "in my days." "If I were in your place."
- Remember if you insist on everything to be done your way, this will boomerang.
- Choose your words very wisely. You have the power...use it well
- Don't be proud.
- Do not allow the protector and the mere threat, to your abundance of joy, turns you into the terminator.
- Precious time, with your family, society, nation and individuals, flies away so enjoy every moment with all.
- Create strong necessity to search for truth.
- Be a trustworthy person and accept all the truths even from enemies too.
- Create universal brotherhood, friendship and equanimity towards everyone.
- Others will pick up your errand behaviour, manners and habits very quickly and ultimately results in chaos.

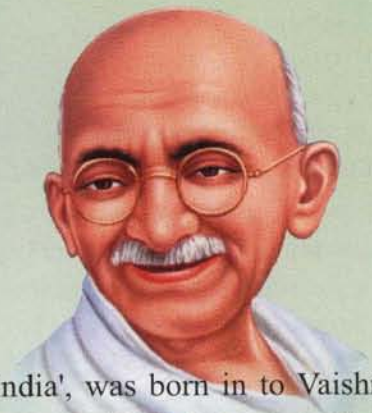
An English proverb teaches us "think twice before you speak" and "an arrow released from bow never returns." They always hurt and kill.

All these virtues with which Mahavir lived are inter-related. They transpire important guidelines to solve present day problems either at individual level, family level, and society level or at national and international level. These are the core values of avoiding all kinds of vices and promotion towards harmony, peace, universal brotherhood, and faith based communities in the world. Further, these qualities teach us forgiveness. Hence they have to be cultivated and preserved.

To conclude and summarise these three precious core values of the life of Lord Mahavir signify great relevance in modern times. They generate and establish universal friendship, fearlessness, harmony, peace, joy, through non-violence and non-possessiveness. They strengthen the bond of autonomy of life everywhere. They promote ecological conservation through self-restraints and austere life style as well as kindness towards all. Anekantvad promotes and strengthens autonomy of thoughts and speech. They reconcile differences between various Dharmas, Communal and racial frictions, and political vendetta and avoid racial discriminations. These three precious principles if properly placed in action can bring inner happiness, bliss and joy to all. They upgrade everyone to spiritual level of development. Four Bhavnas such as, Maitri, Pramod, Karunya and Madhyastha (Friendship, Joy, Compassion and Neutral respectively) are accommodated in these core values.



Gandhi was and was not a JAIN



Mohandas Karamchand Gandhi, also known as the 'Father of India', was born in to Vaishnava parents in Porbander on 2nd October 1869. There is a strong influence of Jain Dharma in Gujarat as many Jains reside there.

The title of this writing reads, 'Gandhi was and was not a Jain.' Is this true? Lets look at it in two ways - from birth he was not a Jain, but from his beliefs and actions, he portrayed Jain Dharma. There are many examples from Gandhi's life that show this.

One illustrious example from his life was at the age of 18. He wanted to come to London to study Law. His mother was a little worried because of various stories she had heard and on this note; she contacted a Jain monk who asked Gandhi to take up a solemn vow in front of his mother. His time in London was difficult, but his vow kept him going and showed his willpower fight. At times when he could find no vegetarian food, he would travel a long way until he could find something. He was tested in his strength by peers who would eat meat, drink alcohol and get involved in unnecessary fights. In this example we can see that Jain Dharma played a key part as his mother sought the help of a Jain monk.

One of the most obvious similarities between Gandhi and Jainism is the central tenet of the religion known as Ahimsa, non-violence. This doctrine was actively practiced by Gandhi and he relied on this principle to conduct his non-violent protests during India's struggle for freedom from British colonial rule.

Another great example of Jain Dharma in Gandhi's life was of his best friend, philosopher and guide, Raichandbhai (known to his followers as Shrimad Rajchandra). In Gandhi's autobiography, he has written a whole chapter on his meetings with Rajchandra so what was the big impact Shrimad made on Gandhi? Gandhi was introduced to Shrimad in Bombay in 1891 when he had returned from completing his education in London. In his autobiography, Gandhi writes, "Dr Mehta introduced me to several friends. But the introduction that I particularly took note of was the one to the poet Raichand. He was not over twenty-five then, but my first meeting convinced me that he was a man of great character and learning."

Gandhi practiced law in his hometown of Porbander and in other places including Bombay and Rajkot. His profession was not going very well and he was becoming increasingly uncomfortable with the surrounding people. He took great notice of his guide, Shrimad and watched him very closely. He became deeply immersed in Rajchandra's religious teaching and sought to find the truth, non-violence and non-attachment - these being key points in Jainism. As he saw Shrimad develop spiritually and seek his goal of self-realisation, Gandhi too saw the need of permanent, blissful, unencumbered happiness and so he yearned passion for self-realisation. When both meet, they talk about religion and Gandhi writes, "I have tried to meet the heads of various faiths, and I must say no one else has ever made on me the impression that Raichandbhai did."



When he travelled to South Africa to practice Law, he became successful and also met many people with varying religious beliefs. Confusion arose as his Christian friends tried to convert him to Christianity and his Muslim friends tried to convert him to Islam. At this time in need, he went to Shrimad for advice. Gandhi and Rajchandra were very close even though they were both in different continents at that time.

He would always seek answers from Rajchandra about the soul, moksha, universe, and fate. When Shrimad answered such questions, Gandhi said, "His words went straight home to me. His intellect compelled as great a regard from me as his moral earnestness, and deep down in me was the conviction that he would never willingly lead me astray and would always confide in me his innermost thoughts. In my moments of spiritual crisis, therefore, he was my refuge. I asked a few fundamental questions on Hinduism from Shri Raichandbhai by post and his replies were so logical, so appealing and convincing that I regained my faith in Hinduism and I was saved from conversion of religion. From that moment onwards, my respect and admiration for Raichandbhai increased with leaps and bounds, and I considered him to be my religious guide till he lived."

From these words, we can clearly see that Gandhi was deeply inspired by his guide, Shrimad Rajchandra. His life never had a formal guru, as it was difficult at the time of independence movement but if anyone were to ever come close to becoming his guru, it would be his friend, philosopher, and true guide, Shrimad Rajchandra who showed him the doors to truth, non-violence and non-attachment.

Gandhi commented in his autobiography of another important aspect of life he learned from Shrimad Rajchandra. Gandhi learned that morality was found in practice, not in words. He sought to find the true nature of the soul from Rajchandra and found that the best way to move closer is to be immersed in religious learning and living very simply.

In his close attachment to friend and guide, Gandhi said, "While we are worldly souls, Shrimad was quite other worldly or liberated from the worldly life. While we may have to take many further births, for Raichandbhai his present life may be the last. While we perhaps are running away from liberation, Raichandbhai was heading towards liberation with a tremendous speed. Whoever will read his teachings and follow them may speed up his march to Self-liberation."

He then goes onto say in his autobiography, "I have learnt much from the lives of many a person, but it is from the life of poet Raichandbhai, I have learnt the most. The noble lesson of compassion I also learnt from his life.... He has taught me such a law of compassion that I should be affectionate even to my killer. This noble teaching, I repeatedly received from him to my heart's content." When one looks at Gandhi's life, what stands out in particular is the firmness, the conviction, the sheer extent to which Gandhi put into practice his belief in renunciation and ahimsa. Gandhi saw this in Shrimad Rajchandra.

These examples show the huge impact that Jain Dharma had on Gandhi with influences from his mother, Shrimad Rajchandra and the rare qualities that he cultivated within him to lead the nation to independence. So in answer to the titled statement we can say that:

***Gandhi is not a Jain, but lives through Jain spirit
due to his philosophy and ideals!***

Temples are for LIFE



Unlike Buddhists, Jain temples give a central place to idol-worship, signifying the elevated place accorded to Jaina Tirthankars, and intending their emulation by devotees. In time, similar honour was given to icons of Acharyas (teachers), Siddhas (enlightened Ones), Sruta Devi (Goddess of Learning), and Yakshi (female folk deity). Icon took on symbolic form, such as the circle for Mahavira.

First, though part of the Indian mainstream, Jain builders were not afraid to be inventive and strike out on their own.

Second, temples are not simply structures of stone and mortar, but are living shrines of Jain values, with their dominant quality of compassion.

Third, Jain temples unite nature with spirit, the sacred with the secular, and mutually hallow the affairs of heaven and earth.

The challenge to us today is to break new ground in respect of an understanding of the role of the temple for each community. Temples must not be built as ego trips for the rich and famous, nor as comfortable country clubs for birds that get high on pluming and preening their own coloured feathers. We must transcend the tradition's historic error of being at ease in the temple and must reach out to the larger community. If people do not come to the temple, the temple must go out to the people. Each family then becomes an outpost of the temple, even within the forest of skyscrapers! I recall, it was Dr. Sulekh Jain who, at our first encounter, virtually conscripted me to deliver a speech at Morristown (near Detroit), where I called for the Jain community to build temples not just of bricks but of brains, which then sparked Sulekhji and others to found JAFNA (Jain Academic Foundation of North America). That man's initial compassion for me accounts for all of my involvement in the Jain community, though I am not a Jain.

The bottom line is that building temples is significant to the extent that the builders have their eyes on the Lord and not a cheering public. Nothing must come in the way of that beatific vision. The magnificent Ranakpur temple enshrines this truth, for though it is erected of 1,444 pillars, not a single pillar obstructs the view of the Lord from any nook or corner.

Extract of article by Cromwell Crawford. The Crawford family has long roots in India, going back to 1761, with Henry Crawford serving as governor under Lord Hastings. Born in Jhansi and educated in the Bombay Scottish Orphanage, Mahim, and Serampore University, West Bengal, Cromwell emigrated to the U.S. where he earned a Ph.D. from

The Pacific School of Religion, Berkeley. He currently teaches at the University of Hawaii and publishes in the area of Indian Medical ethics.

Identification of Dharma (Religion)

by Chandraprakash Shah

The Omniscience Tirthankaras established Dharma Tirth to remove all Miseries and Unhappiness of the worldly materialistic pleasures and bring supreme, eternal, Peace as well as Bliss to all living beings. They declared and propounded perfect Dharma. I bow down to them and request their blessings for the completion of this article.

All beings act with the common aim of achieving permanent happiness and the same cannot be achieved in absence of Perfect Dharma. Therefore, a living creature or specie and human being must concentrate themselves in perfect Dharma.

What is the word Religion? Does this convey correct and appropriate meaning of Dharma? What are its characteristics? How to identify it? I think it does not transpire perfect meaning of Dharma. How? And Why? These are two principal questions to be answered in this article.

The word Dharma is derived from root "Dhru" element in Sanskrit language. It has meaning of sustainability and maintainability. Our scriptures writers, keeping in mind the meaning of this word affirmed that Dharma is the subject and not object matter, which sustains and maintains as well as preserves the living creatures and species from falling the prey to Karmas and ultimately to degradations. This is indeed very much clear and lucid meaning of the Dharma. This definition also summarises multiplicity definitions of Dharma, which I am going to narrate below. We search for advantage, profits and not for disadvantages and losses.

There are many Dharmas in the world and everyone believes what they perform is the true Dharma. Various thinkers have given various thoughts about Dharma. There is nothing wrong in it. Everybody has own right to have about his or her own selection of Dharma. But if you are intellectual and learned person you will certainly think for any activities that may result in advantage and profits. You will definitely search for perfect Dharma as we are following in our day in and day out business and worldly matters without following Sheep like attitude. We are always searching for advantage, profits and not for disadvantages and losses. It is human tendency. Then why can't we apply the same here for our spiritual progress.

I shall list some of the characteristics that are termed and believed as Dharma or Religion in the world today.

1. Dharma means Duty
2. Dharma means Service
3. Dharma means Morality
4. Dharma means Right Conduct
5. Dharma means Devotion and Worship to God, the almighty.
6. Dharma means Charity.
7. Dharma means Traditional Conduct of the Family
8. Dharma means acquiring Scriptural Knowledge.
9. Dharma means following some canons laid down in holy books
10. Dharma means Divine or Holy thinking and many more definitions given to Dharma.
11. Dharma means one of the material of Shad (six) Dravyas
12. Dharma means Vyahara and Nischaya
13. Dharma means Dravya and Bhava

However neither of these definitions conveys perfect and purest meaning of Dharma (Religion). It may be true that they all convey only one aspect of the Dharma but do not tell the whole truth and all aspects of Dharma that we should understand.

Let us examine definition No.4 and 6 for example:

Either it conveys full or partial meaning of Dharma. It says Dharma means "Right Conduct." It conveys various meanings such as faith, knowledge, emotions, feelings, compassion etc; just like a country has many towns, cities and villages. Some consider it as non-touching, bathing in the morning and evening and whenever they feel to bath. Some opine to have Brahma bhojan, offering alms, tree worshipping, animal sacrifices and feeding cows as well as beggars. Hence it will be ridiculous to consider "Right Conduct" as perfect Dharma. Like wise other definitions narrated above can be considered.

It will be appropriate to note here and may not be out of place with regret to mention that prominent leaders, preceptors, preachers in the present scenario etc; have not consumed the true concept of Dharma.

Infact, it is impossible to derive or define the true meaning of the word. One must possess the knowledge of Grammar, glossary, tradition and various scriptures. Our authors of scriptures were well versed with all these terms and therefore they were able to establish and confirm the perfect meaning of the words.

There are two typical words in Indian language Sanskrit. Though they are infect two and half words but they are very significant and most important in Indian Dharmik Philosophy. They are Karma and Dharma. Both are attached to our soul. However there is vast difference of working between them. The former creates down fall of the soul and makes it wanders in 14 Raj-Lokas (Jain reference terms for the Universe and Cosmology) and causes sufferings of miseries and keep the soul in tremendous tortures. While latter promotes and elevates the soul to become Omniscience. These two words play very important role in everyone's life. Isn't it? Why we should know about Dharma? Because Karmas are attached to the soul and do not allow the soul to become purest and keep away from eternal and supreme Peace as well as happiness.

The word Dharma is derived from root "Dhru" in Sanskrit language. It has meaning of sustainability and maintainability. Our scriptures writers, keeping in mind the meaning of this word affirmed that Dharma is the subject matter, which sustains and maintains as well as preserves the living creatures and species from falling the prey to Karmas and ultimately to degradations. This is indeed very much clear and lucid meaning of the Dharma. Now we can understand the perfect meaning of Dharma (Religion), which professes that either paths, ways, rites or ceremonies that sustain, maintain and preserve the living beings from degradation at the same time either uplifts or elevates to a higher levels of existence, is termed as perfect DHARMA.

What are its characteristics?

As people are identified through their characteristics, a person who plays gambling either in Cards or in Race course is characterised as Gambler, One who speaks irrelevant matters, quarrels when benefits are due for him, enter in rivalry with rich and lustful people in spending extravagantly and does not pay attention to benevolent advices of wise people, these are the characteristics of fool person.

In the same manner, as quoted, the "Dharma is most auspicious, and it is characterised by Non-violence (Ahimsa), Self-restraints in all the worldly subjects, and Penance." Earlier a very learned Brahmin, Shri Shayyambhav suri and later on he embraced Jainism, defined these precious characteristics of perfect Dharma.

These three characteristics, notably, Ahimsa, Self-restraints towards all worldly pleasures and Penance of perfect Dharma summarise, all other aspects, of various Dharma defined in various ways by various thinkers mentioned herein above. An aphorism, which is termed as "Sutra," positively

conveys profound meaning in very few words, while the mere words in other languages carry heavy value and weight. One of the major benefits of an aphorism is that more we reflect on it we will be more enlightened.

It seems to me that all the vows or vratas mentioned in different Dharmas (Religions) can easily be accommodated in this simple and auspicious definition of Dharma. Every living being is very much anxious to categorise which is the most precious thing in the world and the answer to this can only be Perfect Dharma. Perfect means in all aspects and have all characteristics. Such Dharma makes impossible for down fall of all the living beings and at the same time elevates them to unexpected height as well as enlightened their lives.

Perfect Dharma is not an ordinary or a lay category subject matter; it is most auspicious and quite something extra ordinary subject matter. It is beyond the comparison with others. However it may be said that as Parasmani turns iron into Gold when it touches iron, the perfect Dharma has capability to change an entire outlook of all the living beings and make them heavenly gods provided living beings understand and perform the Perfect Dharma. Even heavenly gods pay their tribute to such living being who resorts to such Dharma.

Now, how to examine any Dharma?

It is extremely necessary to examine any Dharma before embracing any of them. As Tirthankar Mahavira said to his disciples once "Don't embrace the Dharma that I said to you, that I taught you, but try to examine it yourselves, put on tests and if you find it suitable for your purest and enlightened lives then only accept it with full self-confidence." Such were the words of Tirthankar Mahavira, the last Tirthankara of Jaina Tradition. Similarly great critical commentator, Shree Siddhasen Diwaker alias Kumudchandra, who constructed "Kalyanmandir Stotra" also said " Do not follow any faith, religion, paths etc. in several of his Batrishis, without applying your mind. He had added to his statement that Dharma which is preached and professed by some who does not possess Samyak Gyan, Darshan and Charitra will himself be drowned and carry us with him too." The great saint or Monk of this era, after Tirthankar Mahavira emancipated, Kalikal Sarvgnya Shri Hemchandrachrya also professed in one of his creation, that "Drashti Raag is nothing but a terrible poison. A poison will kill you once but Drashti Raag will kill you for infinite births and will not allow you to gain "Samyak Gyan, Darshan and Charitra." Drashti Raag means have attachments with particular Beliefs, Thinking, Faiths, Conduct and Dharma or Religion. All they have said to avoid that is not suitable to you, for purification of soul, they also said "Don't follow your GURU, too blindly. He or She may put you in troubled waters, who knows?" Now then how to test and what are the criteria assigned to Dharma?

Hence we should; First observe what importance is attached to Ahimsa (non-violence). If violence is either implied or hidden and solicited directly or indirectly then it is unworthy to accept it. Because offering creatures and animals for sacrifices, to please gods and goddesses are one or the other styles of the Himsa and not Ahimsa. Therefore we should always be on our guard to embrace such Dharma.

Secondly, when a Dharma presented before us we must check it how far it will provide us self-restraints. If all kinds of luxurious facilities available, entertainments of various kinds are offered and sensual pleasures in different forms are present then be assured that that Dharma is not ideal, beneficial and meant for us.

And last but not the least, we are supposed to check to embrace any Dharma, how about its austerities? If suitable penance practices for annihilation of Karmas are not offered we should avoid such Dharma. Because our principal ambition is to obtain supreme Bliss and eternal Peace and in this article to identify Perfect Dharma.

If we utilize these characteristics to inspect various Dharmas available at present in the world we shall be able to single out Perfect Dharma in all respects. And embracing such Dharma one will certainly attain unimaginable, eternal and supreme Bliss, Peace and Happiness.

Now we have to evaluate other Dharmas' definitions and make analysis of the word "Religion." Does it convey any comfortable and perfect meaning like what I described above? In my opinion the word "Religion" does not convey any convincing meaning with reference to definition and characteristics narrated here.

Now let us look for Karma in brief:

Karma too has various definitions like Dharma. Normally we hold and maintain older relationships, stronger ties of affinity but the enemy of the soul, Karma, does not show any affinity to soul. Karma means:

- Duty - Aim - Purpose - Actions - Performances - Activities

And so on. An aphorism that is declared in Holy Scriptures for the correct and perfect meaning of Karma is: "Pavanam, Kammanam, Nigdhayanaththai, Chhinai, Ashuam Kamman, etc." We shall deal with this formula for Karma as it transpires perfect meaning of Karma. A tale of Dhanpal and Thanthanpal is very much interesting to assign proper name to any action. It is very significant to define Karma. "Kriya" (Acting) originates Karma (Action etc.) and this is produced by the operation effected by the soul and therefore it is worth to name as Karma. They are neither our friends nor our well-wishers, but they are foes and enemies.

Similarly, the word "Samyak" is also misinterpreted as "RIGHT." Right too has various meanings, according to Sanskrit v/s English Dictionary. However "Samyak" means superlative degree of PURE that is PUREST. And therefore we should mention, Right Knowledge, Right faith and Right Conduct as Samyak Gyan, Samyak Shraddha and Samyak Charitra or keep PUREST as prefix instead of RIGHT. Now why Purest and not Right? Because purest level of Gyan, Shraddha or Darshan and Charitra only can purify our soul at the highest level of Gyan, Shraddha or Darshan and Charitra.

Hence, I conclude that some of the meanings expressed in the English Dictionary and we use them in our daily practices to describe the meaning, do not convey the Perfect, Purest, Convincing and Effective meaning of our aphorisms declared in our holy books and scriptures.

***On the Occasion of the Pratishtha Mahotsav
Congratulation to Oshwal Association of the UK***

Best wishes from :

Late Radiatben & Narshi Meghji, Premchand & Mansuklal

Ramjibhai & Jayaben, Rajesh & Binduben, Prina

Prabhulal & Kanchanben, Vimal & Bansriben

Nimish & Rashmitaben, Biren

Kavina, Prasant, Paras, Anika

Harakchand & Nimuben, Shantilal & Ansuyaben Salva Parivar

The Jain Festivals

Generally, festivals are celebrations and jubiliations characterised by excitement, enthusiasm, enjoyment and entertainments, but the Jain festivals are characterised by renunciation, austerities, study of the scriptures, repetition of holy hymns, meditation and expressing devotion for the Paramatma. Even those people who are caught in the meshes of mundane life according to their ability and conveniences get free from the worldly entanglements to the extent possible, and become immersed in worship and meditation. Renunciation and austerity constitute the very foundation of the Jain Dharma.

Paryushan Mahaparva

The Paryushan is the most important festival among the Jain festivals, and it is observed during every Chaturmas commencing on the twelfth day of the fortnight of the waning moon, in Bhadrapad and ending on the fourth day of the fortnight of the waxing moon in the Bhadrapad. During these eight days, the entire Jain Community becomes spell bound in an atmosphere of enthusiasm and felicity. All Jains, the young and old perform Athai Tap - fasting for eight days at a time. Some men and women and even children take the vow of Paushadh Vrat also for eight days. During these eight days the spiritual preceptors read out and explain in detail the Kalpasutra the most sacred scripture of the Jains. All the members of the congregation listen to that explanation, overwhelmed with the emotion of devotion. Seven days are days of attainment and the eighth day is one of fulfillment or achievement. In this manner, the Samvatsari Mahaparva the annual festival is celebrated. Listening to the holy voice of the spiritual preceptors when they recite the original text of sacred Kalpsutra which consist 1250 sutras. Performing the Samvatsarik Pratikraman, (the annual atonement) for seeking the forgiveness of those people whom one hates or against whom one nurses a grudge, forgetting all hatred and spite-these constitute the Samvatsarik aradhanan - the annual atonement.

Navpad Oli

This has been describes under the section, dealing with austerities. During the days of this festival, every day, worship is offered to the Navpad; and a dramatic performace of the story of Shripal Mayana is carried out.

The Birthday of Mahavir Bhagwan

The birthday of Shraman Bhagwan, the last Tirthankar, is celebrated on the thirteenth day of the fortnight of the waxing moon, in the month of Chaitra. On this occasion a grand chairot procession, community worship, glorification of the Lord, discussions discourses, seminars and devotional and spiritual activities are organised. On this day, a magnificent celebration takes place at Kshatriykund in Bihar because Bhagwan Mahavir was born there.

Diwali

Diwali is celebrated on the new-moon day of Kartik. On this night, Mahavirswami attained Nirvan or deliverance and attained to a state of absolute bliss. The lord discarded the body and the bondage of all Karmas on that night at Pavapuri, and attained Mukti or deliverance. Chaturdasi (the fourteenth day of the bleak fortnight of Kartik), the full-moon day and the new year (the first day of the fortnight of the waxing moon in Kartik - These three days are celebrated with Paushadh, fasting, special repetition of holy hymns and meditation. People should fast on the Chaturdasi (14th day) and the new-moon day and listen to the Uttaradhyayan Sutra which contains the final message of Lord Mahavir. The whole of the night of Diwali should be spent in the recitation of holy hymns and in meditation on Shraman Bhagwan Mahavir. In the early morning of the first day of the new year, Ganadhar Gautam Swami the first disciple of Lord Mahavir attained absolute enlightenment. The Jains begin the new year with a glorification of Lord Gautam Swami, and listen with devotion to the nine Stotras holy hymns and with listening to the auspicious Rasa (epical poem) of Gautam Swami from their Guru Maharaj.

Bhai Beej - The festival day for brothers:

When Raja Nandivardhan, the brother of Shraman Bhagwan Mahavir was steeped in sorrow and anguish on account of the later's nirvan (attainment of Mukti) his sister, Sudarshana took him to her house and comforted him. This happened on the second day of the fortnight of the waxing moon in Kartik. This day is observed as Bhai Beej. This festival is like Raksha Bandhan. On this day of Rakshabandhan, the sister goes to brother and ties the Raksha but on this day, the sister invites her brother to her house to felcitate him.

Jnan Panchami (The holy day for acquiring knowledge)

Jnan Panchami is the name given to the celebration that takes place on the 5th day of the fortnight of te waxing moon in Kartik (the 5th day after Diwali). This day has been fixed for the worship of pure knowledge and on this day by way of worshipping knowledge, fasting, taking Paushadh, devavandan (offering to knowledges), holy recitation, meditation, Pratikraman, etc are carried out. Moreover the books preserved in the religiuos libraries are cleansed and worshipped.

Ashadh Chaturdasi

The sacred commencement of Chaturmas takes place on the 14th day of the fortnight of the waxing moon, inj the month of Ashad. The Jain Sadhus and Sadhvis remain where they to be on that day until the 14th day Kartik Shukla They have to stay there. During these four months among Jains many austerities like renunciation, tapasya, undertaking of religious ceremonies, etc are orgained. Even in respect of eating and drinking during these days, some rules have been prescribed.

Kartik Poornima - The full moon day of Kartik

The Chaturmas that begins on Ashadh Chaturdashi comes to an end on the full moon day in Kartik. After this the Jain Sadhus and Sadhvis begin their wandering Padyatra i.e. travel on foot. A pilgrimage to Shatrunjay-Palitana on this day is considered to be of great importance. Thousands of Jains go on pilgrimages on this day. This day also is celebrated as the birth day of Kalikalarvajna, Acharya Bhagavant Hemachandrasooriji who was born on this day. (in Vikram Samvat 1134 or 1078 A.D.).

Maun Ekadashi (The holy day for observing silence)

Maun Ekadashi falls on the 11th day of the fortnight of the waxing moon in the month of Margshirsh. This is an important day for Jains on which they observe total silence - and carry out such austerities as Paushadh vrat, fasting, worshipping of gods, meditation, etc. This is the day on which the great events relating to the one hundred and fifty Jineswares are celebrated by means of holy recitation. The story of Suvrat Shresthi is connected with this day.

Paush dashami

This day is famous as the birthday of Bhagwan Parshwanath. On the 10th day of Pushya, hundreds and thousands of Jain men and women perform the tapasya of 3 Upavas-atham (continuous fasting for 3 days) and by means of recitation and meditation they try to attain spiritual welfare. A grand fair takes place in Sankheswar which is sacred place for Jains. Thousands of people gather here and perform the austerity of Atham.

Akshay Tertiya

Those noble people who perform the austerity of Varsitap complete the austerity on this day by taking sugar-cane juice in the cool shadow of Shatrunjay. Bhagwan Rishabdev performed the Parana (completion of an austerity) on this day after fasting for one year continuously. This day is considered to be very auspicious for going on a pilgrimage to Shatrunjay. This falls on the 3rd day of the bright fortnight of Vaishakh.

તહેવાર શબ્દ અતિ પ્રચલિત છે. ધાર્મિક તહેવારને જૈન મહર્ષિઓએ 'પર્વ'નું વિશિષ્ટ નામ આપ્યું છે. તહેવારમાં મોજ અને મજા, ધાંધલ-ધમાલ અને ઘોંઘાટ મુખ્ય હોય છે: પર્વમાં હોય છે. તપ, ત્યાગ, સંયમ અને આરાધના. પર્વમાં તપપૂર્વક વિશિષ્ટ જાપ અને ક્રિયાઓ કરવાની હોય છે. જૈન પર્વ એક દિવસના પણ છે અને બેથી વધુ દિવસોના પર્વ પણ છે. વિશિષ્ટ જૈન પર્વ આ પ્રમાણે છે.

પર્યુષણ પર્વ

જૈનોનું આ મહાનમાં મહાન પર્વ છે. તે આઠ દિવસનું છે. દર વર્ષે ચાતુર્માસમાં શ્રાવણ વદ ૧૨ કે ૧૩થી તેનો પ્રારંભ થાય છે અને ભાદરવા સુદ ૪ના અથવા પના તેની પૂર્ણાહુતિ થાય છે. પર્વના અંતિમ દિવસને "સંવત્સરી" કહે છે. સાત દિવસ સાધનાના અને આઠમો છેલ્લો દિવસ સિદ્ધિનો. આઠમા દિવસનું નામ "સંવત્સરી" છે.

નાના બાળકોથી માંડીને મોટા વૃદ્ધો સુધીના લોકોની ભરચક્ક ભીડ આ આઠ દિવસોમાં દરેક ઉપાશ્રયે જામે છે. આ આઠ દિવસ ઘર અને ધંધાની પ્રવૃત્તિથી નિવૃત્ત થઈને તપ-ત્યાગ કરવાના હોય છે. આ દિવસોમાં જૈનો યથાશક્ય ઉપવાસ કરે છે. પર્વમાં ઉપવાસનું ખાસ મહત્વ અને પ્રવચન છે. નાના બાળકો અને વૃદ્ધો હોંશથી લગાતાર આઠ દિવસના સળંગ ઉપવાસ-અઠાઈ વિધિવત્ કરે છે.

સાધુ ભગવંત આઠેય દિવસ "કલ્પસૂત્ર"નામના ગ્રંથનું ક્રમશઃ સચોટ અને સવિસ્તર વાંચન કરે છે. ઘણાં શ્રાવક શ્રાવિકાઓ આઠેય દિવસ પૌષધ કરે છે. પૌષધ એટલે લગભગ સાધુના જેવું જીવન. સામાયિક અને પ્રતિક્રમણ આ આઠ દિવસની નિત્ય ક્રિયાઓ છે.

આ દિવસોમાં એક દિવસ સહુ વાજતેગાજતે સ્થાનિક દેરાસરોની યાત્રા કરે છે. તેને "ચૈત્યપરિપાટી" કહે છે. સંવત્સરીના દિવસે સાધુ મહારાજ કલ્પસૂત્રના મૂળ ૧૨૫૦ સૂત્રોનું વાંચન કરે છે. આખો સંઘ ભાવવિભોર બનીને સાંભળે છે.

પર્યુષણ પર્વ "ક્ષમાપના પર્વ" તરીકે જગતભરમાં ખ્યાત છે. સંવત્સરીનું પ્રતિક્રમણ કરતા આરાધકો એક બીજાની ક્ષમાપના માંગે છે. થઈ ગયેલાં મનદુઃખો અને અપમાન વગેરે ભૂલી જઈને મૈત્રીનો હાથ પુનઃ લંબાવે છે. ક્ષમાનું આદાન-પ્રદાન આ સંવત્સરીનું મુખ્ય અંગ છે.

અન્ય ધર્મોની જૈન જૈન ધર્મના પણ કેટલાંક સંપ્રદાયો છે. તેમાંથી કેટલાંક સંપ્રદાયો ભાદરવા સુદ પાંચમે સંવત્સરી પર્વની આરાધના કરે છે.

નવપદ ઓળી

જૈન ધર્મમાં અરિહંત, સિદ્ધ, આચાર્ય, ઉપાધ્યાય, સાધુ, દર્શન, જ્ઞાન, ચારિત્ર અને તપ-આ નવનું વિશિષ્ટ મહિમાવંતુ સ્થાન છે. તેને "નવપદ" કહેવાય છે. તેને "સિદ્ધચક્ર" પણ કરે છે. આ નવપદની આગળ આરાધનાના દિવસોને "નવપદ ઓળી" કહે છે. વરસમાં બે વખત તેવી આરાધના કરવામાં આવે છે. દર વરસે ચૈત્ર સુદી ૭ કે ૮ થી ચૈત્રી પૂનમ સુધી અને આસો સુદી ૭ કે ૮ થી આસો સુદી પૂનમ સુધી એમ નવ-નવ દિવસ સુધી તેની આરાધના કરાય છે. તેની આરાધનામાં નવે દિવસ સુધી સળંગ "આયંબિલ" કરવાના હોય છે. અને દરેક દિવસે તે તે પદની પૂજા, જાપ, વંદન વગેરે ક્રિયાઓ કરવાની હોય છે.

મહાવીર- જન્મદિવસ

શ્રમણ ભગવાન મહાવીરનો જન્મ આજના બિહાર રાજ્યના ક્ષત્રિયકુંડ ગામમાં, ભારતીય પંચાંગ પ્રમાણે ચૈત્ર સુદ તેરસના થયો હતો. ભગવાનના આ જન્મ દિવસની ઉજવણી સ્નાત્ર મહોત્સવ, રથયાત્રા, પૂજા-ભક્તિ, ભાવના, સાંસ્કૃતિક કાર્યક્રમ, જાહેર પ્રવચનો આદિના આયોજનથી કરવામાં આવે છે.

દીપોત્સવી પર્વ

ભારતીય પંચાંગ પ્રમાણે આસો વદી અમાસની મધરાતે શ્રમણ ભગવાન મહાવીર આજના બિહાર રાજ્યના પાવાપુરી ગામમાં નિર્વાણ પામ્યા. ભગવાન આ દિવસે સકલ ધર્મથી મુક્ત અને સિદ્ધ, બુદ્ધ થયા.

નિર્વાણના આગલા દિવસે કાળી ચૌદસે ભગવાને આખો દિવસ ધર્મોપદેશ આપ્યો. તેમનો આ અંતિમ ઉપદેશ "ઉત્તરાધ્યયન" નામના સૂત્રમાં આજ ઉપલબ્ધ છે. કાળીચૌદસ અને અમાવસ્યા આ બે દિવસો દરમ્યાન આ સૂત્રનું વાંચન-શ્રવણ કરવામાં આવે છે. અમાવાસ્યાની રાત્રિએ શ્રમણ ભગવાન મહાવીર સ્વામીનો જાપ અને તેમનું ધ્યાન કરવામાં આવે છે. એવી જ રીતે વહેલી સવારે (કારતક સુદ ૧ ના દિવસે) ગૌતમસ્વામીનો જાપ-આરાધના તથા દેવવંદન કરવામાં આવે છે.

નિર્વાણની બીજી સવારે કારતક સુદ એકમના ભગવાનના પ્રથમ શિષ્ય ગણધર ગૌતમસ્વામીને પૂર્ણ જ્ઞાન, કેવલ જ્ઞાન ઉપલબ્ધ થયું.

આમ વરસના અંતિમ ત્રણ દિવસોએ મહત્વની ઘટનાઓ બની હોવાથી તેની સ્મૃતિમાં ભાવિકો ત્રણ દિવસની ઉપવાસ સહ આરાધના કરે છે. નવા વરસના પ્રથમ દિવસે કારતક સુદ એકમની સવારે જૈનો ગુરુ ભગવંતોના શ્રીમુખેથી માંગલિક સ્તોત્રો (નવસ્મરણ) અને ગૌતમસ્વામીના રાસનું શ્રવણ કરે છે.

ભાઈબીજ

શ્રમણ ભગવાન મહાવીરના નિર્વાણથી તેમના મોટાભાઈ રાજા નંદિવર્ધન શોકાકુળ બની ગયા. તેમની બહેન સુદર્શનાએ મોટાભાઈને પોતાના ઘરે લઈ આવીને તેમને હૂંફ અને હામ આપ્યા. એ દિવસ કારતક સુદ બીજનો હતો. આ બીજ આ પ્રસંગથી ભાઈબીજ તરીકે મનાય છે. "રક્ષાબંધન"ના તહેવારમાં બહેન ભાઈને ત્યાં જાય છે, તેમ આ ભાઈબીજના દિવસે ભાઈ બહેનને ત્યાં જાય છે.

- જ્ઞાનપંચમી

દર વરસે કારતક સુદ પાંચમનો દિવસ જ્ઞાનપર્વ તરીકે આરાધવામાં આવે છે. જ્ઞાનની ઉપાસના અને આરાધના માટે આ પર્વનું ખાસ આયોજન કરાયું છે. આ દિવસે ભાવિકો ઉપવાસ સહ પૌષ્ઠ કરે છે. જાપ, ધ્યાન નૂતન અધ્યયન વગેરે કરે છે.

આ દિવસે ઘણે સ્થળે પ્રાચીન-અર્વાચીન ગ્રંથોનું જાહેર પ્રદર્શન કરાય છે. ભાવિકો જ્ઞાનપૂજન કરે છે. જ્ઞાનભંડારોમાં રહેલા ગ્રંથોનું પ્રમાર્જન, સંરક્ષણ, જાળવણી વગેરે પણ કરવામાં આવે છે.

આષાઢી ચતુર્દશી

આષાઢ સુદ ચૌદશના દિવસે ચાતુર્માસનો પ્રારંભ થાય છે. જૈન સાધુ-સાધ્વીઓ આ દિવસથી ચાર મહિનાનો સ્થિરવાસ કરે છે. આ દિવસથી માંડીને કારતક સુદ ૧૪ સુધી તેઓ ગામ બહાર ક્યાંયન જતાં એક જ સ્થાનમાં રહે છે.

આ દિવસથી સ્થાનિક સંઘોમાં સાધુ-સાધ્વીની પુનિત નિશ્રામાં નિત્ય ધર્મની આરાધના થાય છે. ભાવિકો આ ચાર મહિનામાં વિશેષ તપ-ત્યાગ કરે છે. અને અન્ય ખાસ ચાતુર્માસિક આચારસંહિતાનું પાલન કરે છે.

કારતક પૂર્ણિમા

આ દિવસે ચાતુર્માસની પૂર્ણાહુતિ થાય છે. ચોમાસાના ચાર માસ લગાતાર સ્થિરવાસ રહેલા જૈન સાધુ-સાધ્વીઓ આ દિવસથી પોતાની વિહારયાત્રાનો શુભારંભ કરે છે.

આ દિવસે સુપ્રસિદ્ધ જૈન તીર્થ શત્રુંજય (પાલીતાણા)ની યાત્રાનું ખૂબજ મહત્ત્વ મનાય છે. આથી હજારો ભાવિકો ત્યાં આ દિવસે યાત્રાએ જાય છે. આ યાત્રાના પ્રતીકરૂપે દરેક ગામમાં શત્રુંજયનાં પટનું જાહેર દર્શન યોજાય છે. સ્થાનિક ભાવિકો કારતક પૂનમે આ પટના દર્શન કરવા જાય છે. ત્યાં ચૈત્યવંદન, દેવવંદન, સ્તવના, ૨૧ ખમાસમણા વગેરે આરાધના કરે છે.

આ દિવસે ગુજરાતના પરમોકારી, પરમજ્ઞાની અને પ્રભાવક જૈનાચાર્ય હેમચંદ્રસૂરીશ્વરજીનો જન્મ દિવસ છે. આથી તેમનો પણ ગુણાનુવાદ કરવામાં આવે છે.

મૌન એકાદશી

માગશર સુદ ૧૧ની, જૈનો "મૌન એકાદશી"ના પર્વ તરીકે આરાધના કરે છે. આ દિવસે દોઢસો જિનેશ્વરના જન્મ, દીક્ષા, પૂર્ણજ્ઞાન, નિર્વાણ આદિ વિશિષ્ટ પ્રસંગો બન્યા છે. આથી તેનો મહિમા અને મહત્ત્વ છે. આ દિવસે ભાવિકો તપ સાથે વ્રત કરે છે. આખા દિવસનું પૂર્ણ મૌન રાખે છે અને જાપ, ધ્યાન આદિ સાધનામાં રત રહે છે. સુવ્રત શ્રેષ્ઠિની સુંદર કથા આ પર્વ સાથે જોડાયેલી છે.

અક્ષય તૃતીયા

વૈશાખ સુદ ત્રીજને "અક્ષય તૃતીયા" કહેવામાં આવે છે. સુદીર્ઘ વરસીતપના (સળંગ ૧ વરસ એકાંતરે ઉપવાસ - તપ) પારણાનો આ દિવસ છે. વરસીતપના તપસ્વીઓ આ દિવસે મુખ્યત્વે પાલીતાણા જઈને ગિરિરાજ શ્રી શત્રુંજયની પવિત્ર છાયામાં બેસીને શેરડીના રસથી વિધિવત્ પારણું કરે છે.

આ કાળચક્રના પ્રથમ તીર્થકર શ્રી ઋષભદેવે વૈશાખ સુદ ત્રીજના રોજ લગાતાર એક વરસના ઉપવાસનું પારણું કર્યું હતું. આ તપ તેમનું સમ્યક્ અનુસરણ છે.

પોષ દસમી

આ કાળચક્રના ત્રેવીસમાં તીર્થકર શ્રી પાર્શ્વનાથનો જન્મ માગશર વદ ૧૦ના વારાણસી ગામમાં થયો હતો. આ દિવસ "પોષ દસમી" તરીકે જૈનોમાં ખ્યાત અને આરાધ્ય બન્યો છે. હજારો આરાધકો, ખાસ કરીને શંખેશ્વર તીર્થમાં જઈને અહમ તપ સાથે શ્રી પાર્શ્વપ્રભુની આરાધના કરે છે. તેમના નામનો જાપ કરે છે. ધ્યાન ધરે છે.

હાર્દિક શુભેચ્છા

ખરેખર આપણે ઘણાજ ભાગ્યશાળી છીએ

લંડનનાં ઓશવાલ સેન્ટરની ધીંગીધરા મધ્યે શિખરબંધી જિનાલયની પ્રતિષ્ઠા મહોત્સવ
સમસ્ત હાલારી વિશા ઓશવાલ જૈન ભાઈઓ બહેનો નાના ભૂલકાઓનાં હૃદયનાં
ઉંડાણનાં ઊંચા ભાવથી સોનેરી અવસર ઉજવશે

મણીબેન મણીલાલ

- દિમી - પ્રબોધ - સોનલ - અતુલ - નિષ્ઠા - કેવલ - દિલન - કુનાલ - રાઘીકા - વિવેક

7, RYHOPE ROAD, LONDON
N11 1DR



The Jain Celebrations

Snatra Mahotsav - The festival of oblation

Snatra Mahotsav is the name given to the ceremony of performing oblations to the image of the Lord; worshipping the Lord with various auspicious things, making offerings to the Lord; and worshipping the Lord with songs, music and dances. It is also called Snatra Puja. The Snatra Mahotsav is performed generally every day in most Jain temples.

Showing devotion to the Lord and seeking his blessings can be done on any auspicious day or happy occasion. This constitutes an aspect of the very foundation of the Jain dharma.

Atthai Mahotsav - The festival of eight days

This is a festival of eight days and so it is called Atthai Mahotsav. During these eight days or sometimes five days, many devotional and religious activities are arranged in the Jain temples. The activities include such things as cleaning and decorating the temples, offering prayers to the Paramatma along with songs, music and dances, chanting of hymns of glorification, recitation of songs for worship, decorating the images and organising some other religious and auspicious activities.

Shanti Snatra - Special oblation for universal peace

This activity has been regarded as the most auspicious and beneficial. This is organised on the last day of any minor ceremony. On this occasion, oblations are performed to the image of the Lord 27 or 108 times with absolute devotion. Moreover, worship is offered to the Lord with special and auspicious articles. As a part of this ceremony, the Mangal Kumbh (the sacred vessel) is installed; the holy light is installed; worship is offered to the nine grahas; and to other divinities. This observance seeks the well-fare of all beings in the universe. On this occasion, Sanskrit shlokas are chanted and this great wish is expressed: "May felicity bliss, cheerfulness and holiness prevail everywhere".

Siddha-chakra Mahapujan - The grand worship of Siddhachakra Yantra

The Siddha Chakra Yantra is designed in some pure and holy place. The yantra is colourfully designed with wheat, green dal, black gram, Bengal gram and rice. Holy recitation, meditation, worship and prayers are carried out for the Navpad and also worship is offered to other gods, goddesses, powers, etc.

The Adhar Abhishek - Eighteen oblations for purity

This activity is carried out for the sake of the purification and consecration of any old or new idol, any picture or engraved marble slab. At such times, to those things 18 oblations containing different kinds of pure water, herbs and some special substances, are offered.

This activity is regarded as very auspicious and beneficial.

The Anjan Shalaka - Applying holy collyrium to the eyes of a new image

The name Anjan Shalaka is given to the ceremony of decorating the eyes of new images of Jains with collyrium made of many special substances using in process a gold stick.

On this occasion, the following five auspicious events relating to the Lord are celebrated:

1. Chyavan - incarnation

The incarnation of the Lord in his mother's womb.

2. Janm - birth

The birth of the Lord

3. Deeksha - Renunciation

The event of the Lord's renunciation of worldly life and commencement of a life of austerity, discipline and attainments.

4. Kaivalya Gnan

The event of attaining absolute enlightenment after performing austerities and tapasaya.

5. Nirvan

Being completely delivered from the body and the karmas.

Only the event of the Kaivalyagnan is called Anjan Shalaka and it is arranged to be carried out at an auspicious and sacred period at midnight.

The smearing of collyrium to the eyes of the image with a gold stick can be done by the Acharya Bhagavant in the Jain command or by the Anuyogacharya, the one next to him.

Pratishtha - installation of the image of the Lord

Pratishtha is the name given to the ceremony of installing the image of the Lord in a newly built or a renovated Jain temple. But of course it is absolutely essential that Anjan Kriya should be done to the new image. (smearing of collyrium to the eyes of the image). This ceremony is carried out along with other celebrations for some days. The image of the Lord is installed by a noble house holder at an auspicious time on an auspicious day. On this occasion many kinds of worship are offered to

the sacred powers and divine objects along with singing of hymns and observances. The image installed in the temple is only a symbol; but actually it should enable people to install the Lord in their hearts.

Dhwajaroohan - hoisting of the holy flag

On the day of the installation of the image of the Lord, and every year on the day of the annual celebration of the event, a new flag is hoisted on the tower of the temple. On that day at the time of the worship of the flag; it is hoisted. On this day the Satrah Bhedi, the 17 kinds of worship of which Dhwaj puja is one are read out with bhajans being sang. At the time of the Dhwaj puja, the flag is hoisted.

Rathyatra - The holy Chariot procession

Rathyatra means taking the resplendent image of the Lord in a procession, in a chariot along the main roads of the city or town so that all the people will be able to do darshan of the Bhagwan's radiant face. The Rathyatra is accompanied by a band (musicians) and by thousands of devotees and by the four fold of Jains. It is a procession of sublime radiance. It is called in spoken dialect Varghoda but its actual name is Rathyatra or Chaityayatra. Chaityayatra means having a darshan and worshipping the Chaityas or temple in the city.

SanghYatra

The Sanghyatra is the holy travel of the four fold Jain community on bare foot from place to place. They wander thus from place to place having a darshan of the Jain temples and worshipping them; going on a pilgrimage to various places, disseminating and preaching the dharma and helping the people in distress. This is called Sanghyatra. During this Yatra six very important rules should be scrupulously observed. Hence it is also called Charipalit sangh or Padayatra sangh.

1. Samyaktva Dharan

They must take the vow of righteousness with reverence and devotion.

2. Ekashana

They must eat food only once a day.

3. Bhumishayan

They must sleep on a carpet on the ground and should not sleep on a bed or a mattress.

4. Brahmacharya

They should keep off sensual and carnal delights

5. Padyatra

They should travel on foot (bare foot)

6. Sachitt Tyag

They should not consume any raw and green vegetables.

The Padyatra carried out in accordance with these six rules really becomes a journey

towards salvation. It marks the end of the journey of worldly life, but the longest journey is the journey inward.

Malaropan - Honouring with a garland

Any one who organises a padyatra; and bears all the expenses relating to it; and carries out Upadhan (austerity) first, earns the honour of being garlanded. The ceremony of offering a garland to a devout person acquires great significance because it is accompanied by the performance of some special austerities and by the recitations of mantras or holy hymns. Some times an offer is made for a higher amount and the people who pay the highest amount generously are first garlanded. The securing of a garland in this manner is a sign of being blessed.

Udhyapan - Celebration of completing an austerity

Udhyapan is the ceremony of expressing a feeling of gratitude for having been able to complete an austerity or spiritual activity without any impediments. In the spoken dialect this called Ujamana or Ujavana. This ceremony is performed by giving away articles useful to temples, articles useful to for the dissemination of knowledge; and things useful for the Sadhus and Sadhvis. The ceremony comprises the exhibition and the donation of these articles relating to knowledge, to the temple and to the life of austerity. The devotees offer at the time of the completion of the vow with joy, the ornamental canopy, embroidered velvet back curtain with gold and silver thread design for the image of the Lord in temples and for the platform in Upashray.

Sadharmik Vatsalaya - Jain community lunch

All those who meditate on and remember the Navkar Mantra; and who have devotion and reverence for Shraman Bhagwan Mahavir gather at a place and have dinner together and fees one another. This celebration is called Sadharmik Vatsalya. On this day, worship of the Lord and other devotional activities are organised. These community dinners are controlled by the code of Jain customs and practices. It is called Swami Vatsalya or Navkarshi in the spoken language.

Apart from this other religious activities such as worship and undertaking of spiritual activities are done or arranged. Of course the responsibility of organising activities during all festivals is undertaken by pure minded and devout Shravaks. The Sadhus provide only the necessary guidance for these activities.

In all Jain festivals, prayers are offered for the peace, felicity and prosperity (spiritual) of oneself, of the community, nation and the whole universe. The following activities are given special importance: giving to charity to the poor and the needy; rendering help; giving fodder and water to animals; giving grain to birds; giving free medicine to the sick and the disabled patients because in the Jain Dharma - benevolence is given the first place.

જૈન ઉત્સવો

સ્નાત્ર મહોત્સવ

અંતરના ઉલ્લાસ અને ઉમંગથી પરમાત્માની પ્રતિમાને પંચામૃતથી અભિષેક કરવો, કેસર-ચંદનથી પૂજા કરવી, તેમને નૈવેદ્ય અર્પણ કરવું, તેમની સન્મુખ ગીત-સંગીત-નૃત્યથી ભક્તિ કરવી, આ બધાનું એક નામ "સ્નાત્ર પૂજા" કે "સ્નાત્ર મહોત્સવ" છે.

મોટાભાગના જૈન દેરાસરોમાં નિત્ય સ્નાત્ર-પૂજા થાય છે. અઠાઈ મહોત્સવ, શાંતિસ્નાત્ર આદિ વિવિધ જિનભક્તિના મહોત્સવોનો પ્રારંભ આ સ્નાત્ર-પૂજાથી થાય છે. આ પૂજાનું આયોજન વ્યક્તિગત પણ થઈ શકે છે અને સમૂહમાં પણ થઈ શકે છે.

અઠાઈ મહોત્સવ

આઠ દિવસની લગાતાર સામૂહિક જિનભક્તિને અઠાઈ મહોત્સવ કહેવાય છે. પાંચ દિવસની પણ સળંગ અને સામૂહિક જિનભક્તિનું આયોજન થાય છે, તેને પંચાહિકા મહોત્સવ કહે છે.

આ મહોત્સવમાં દેરાસરને ધજા-તોરણ અને રોશનીથી શણગારવામાં આવે છે અને સવારથી તે રાત સુધી દેરાસરમાં વિવિધ પ્રકારની પૂજાઓ ભણાવાય છે. આ દિવસોમાં ગીત-સંગીત નૃત્ય આદિથી વાતાવરણ ગુંજતું અને ગાજતું રહે છે. પરમાત્માની પ્રતિમાને પણ મનહર અને મનભર "આંગી" કરવામાં આવે છે.

શાંતિસ્નાત્ર

જિનભક્તિનો મહોત્સવ પાંચ દિવસનો હોય કે આઠ દિવસનો કે એથી વધુ દિવસોનો, મહોત્સવની પૂર્ણાહુતિના દિવસે આ વિશિષ્ટ પ્રકારનું "સ્નાત્ર" ભણાવાય છે. સંઘમાં શાંતિની સ્થાપના થાય એ તેનો મુખ્ય ઉદ્દેશ હોવાથી તેને "શાંતિસ્નાત્ર" કહે છે.

આ સ્નાત્રમાં ઉછળતા હૈયે પરમાત્માની પ્રતિમાને વિવિધ પવિત્ર દ્રવ્યો યુક્ત ૨૭ કે ૧૦૮ વાર અભિષેક કરવામાં આવે છે. એની સાથોસાથ મંગળ કુંભસ્થાપન, અખંડ દીપનું સ્થાપન, નવગ્રહનું પૂજન વગેરે માંગલિક ક્રિયાઓ પણ કરવામાં આવે છે.

"શાંતિ સ્નાત્ર" દ્વારા સમસ્ત વિશ્વમાં શાંતિ સ્થપાય, સમસ્ત જીવોનું કલ્યાણ થાય તેવી પ્રાર્થના કરાય છે. જે માટે મંત્રગર્ભિત શ્લોકોનું પઠન કરવામાં આવે છે.

સિદ્ધચક્રપૂજન

અરિહંત, સિદ્ધ, આચાર્ય, ઉપાધ્યાય, સાધુ, દર્શન, જ્ઞાન, ચારિત્ર અને તપ-આ નવને "સિદ્ધચક્ર" કહેવામાં આવે છે. આ "સિદ્ધચક્ર" ચક્રની જેમ ગોળાકાર હોય છે અને ઉત્તમ ધાતુઓનું તે બનાવાય છે.

ઘઉં, મગ, અડદ, ચણાની દાળ, ચોખા વગેરે દ્રવ્યોથી શ્રી સિદ્ધચક્ર યંત્રનું, સ્વચ્છ અને પવિત્ર જગા પર આલેખન કરવામાં આવે છે. વિવિધ રંગો તેમાં પૂરવામાં આવે છે અને પછી તેનું વિવિધ વિધિઓથી પૂજન કરાય છે. નવપદોમાં જાપ-ધ્યાન-પૂજનની સાથોસાથ અન્ય દેવ-દેવીઓ, પદો, લલ્લિઓ, શક્તિઓ આદિનું પણ પૂજન કરવામાં આવે છે.

અઢાર અભિષેક

કોઈપણ નવીન મૂર્તિ, ચિત્રપટ્ટ કે આરસ પટ્ટની વિશુદ્ધિ માટે તેનો અભિષેક કરવામાં આવે છે. વિશિષ્ટ દ્રવ્યોવાળા જળનો નિયત મંત્રો દ્વારા અઢાર વખત અભિષેક કરવામાં આવે છે, આથી તેને "અઢાર અભિષેક"નું નામ અપાયું છે.

અંજનશલાકા

તદ્દન નવનિર્મિત જિન પ્રતિમાની આંખોમાં વિશિષ્ટ દ્રવ્યોનું સુવર્ણની શલાકા (સળી) વડે અંજન કરવું... તેને કહે છે અંજનશલાકા નો ઉત્સવ. આ ઉત્સવ દરમ્યાન તીર્થકરના પાંચ કલ્યાણક (વિશિષ્ટ દિવસો)ની ઉજવણી કરાય છે.

ચવન	(માના ઉદરમાં ગર્ભરૂપે અવતરિત થવું.)
જન્મ	(જન્મ લેવું.)
દીક્ષા	(સાંસારિક જીવન ત્યજીને સાધનામય સંયમજીવન સ્વીકારવું)
કેવલ્યજ્ઞાન	(તપ-સાધના કરીને વિશુદ્ધ અને શ્રેષ્ઠ આત્મજ્ઞાન મેળવવું)

નિર્વાણ (દેહ અને કર્મોના બંધનથી મુક્ત બની જવું)

આ પાંચે કલ્યાણકોની ઉજવણી ખૂબ જ ઠાઠમાઠથી અને ઉલ્લાસપૂર્વક કરવામાં આવે છે.

કેવલજ્ઞાન નો ઉત્સવ એજ અંજનશલાકાનો પ્રાણ છે. શુભમુહૂર્ત અને પવિત્ર વેળામાં (બહુધા તો મધ્યરાત્રિના સમયે) આ અંજનની ક્રિયા કરવામાં આવે છે. સુવર્ણની શલાકા વડે પ્રતિમાને અંજન કરીને એમાં પ્રાણપ્રતિષ્ઠા કરવાનો અધિકાર એકમાત્ર જિનશાસનના પ્રભાવશાળી આચાર્ય ભગવંત અથવા તો અનુયોગાચાર્યને જ મળે છે.

પ્રતિષ્ઠા

નૂતન જિનમંદિર કે જિર્ણોદ્ધાર કરાયેલ જિનમંદિર દેરાસરમાં પ્રભુજીની પ્રતિમાને પ્રતિષ્ઠાપન કરવાની વિધિને "પ્રતિષ્ઠા" કહેવાય છે. આ પ્રસંગે મંત્ર, તંત્ર અને યંત્રના અનેક વિધિવિધાનો થાય છે. આ નિમિત્તે મોટા ભાગે આઠ દિવસનો જિનભક્તિ-મહોત્સવ થાય છે. સાધુ ભગવંતો પ્રેરક અને પવિત્ર મંત્રોચ્ચાર કરે છે. એક પુણ્યશાળી વ્યક્તિ પોતાના હાથે પ્રભુજીની પ્રતિમાને પ્રતિષ્ઠિત કરે છે. આ પ્રસંગે મંત્ર-તંત્ર અને યંત્રની આરાધનાના અનેક અનુષ્ઠાનો કરવામાં આવે છે.

ધ્વજારોપણ :

પ્રતિષ્ઠાના દિવસે દર વરસે દેરાસરજીના શિખર પર નવી ધ્વજ ચઢાવવામાં આવે છે. આ દિવસે વિશિષ્ટ દ્રવ્યોથી અભિમંત્રિત કરેલી ધ્વજ તૈયાર કરાય છે. સત્તરભેદી પૂજા ભણાવવામાં આવે છે એમાં આવતી ધ્વજપૂજા દરમ્યાન ધામધૂમપૂર્વક શિખર પર ધ્વજ ચઢાવાય છે.

રથયાત્રા

પ્રભુજીની પ્રતિમાને રથમાં બિરાજમાન કરીને નગરના મુખ્ય માર્ગો પરથી તેમને વાજતે ગાજતે લઈ જઈને લોકદર્શન કરાવવાના આ આયોજનને "રથયાત્રા" કહે છે. ચાલુ રોજિંદી ભાષામાં તેને "વરઘોડો" કહે છે. તેનું યથાર્થ નામ "રથયાત્રા" કે "ચૈત્યયાત્રા" છે. તેમાં સાધુ-સાધ્વી, શ્રાવક-શ્રાવિકા અને અન્યો પણ ઉમળકાથી ભાગ લે છે.

ચૈત્ર સુદ તેરસના શ્રમણ ભગવાન મહાવીરના જન્મદિવસે, પર્યુષણ પર્વની પૂર્ણાહુતિ બાદના દિવસે તેમજ પ્રતિષ્ઠા-અંજનશલાકા મહોત્સવ પ્રસંગે આવી "રથયાત્રા"નું આયોજન સવિશેષ થાય છે.

સંઘયાત્રા

નગર-શહેરના દેરાસરો તેમજ વિવિધ તીર્થોના દર્શને ચતુર્વિધ સંઘ સમૂહમાં પગે ચાલીને જાય તેને "સંઘયાત્રા" કહે છે. આ યાત્રામાં ભાગ લેનારે છ નિયમોનું પાલન કરવું અનિવાર્ય હોય છે.

૧. એક ટંકનું ભોજન (એકાસણું કે આયંબિલ)

૨. પદયાત્રા

૩. ભૂમિ પર શયન

૪. બ્રહ્મચર્યનું પાલન

૫. સચિત્ત વસ્તુનો ત્યાગ અને

૬. સાચી શ્રદ્ધા

આ છ નિયમના અવિકલ પારિભાષિક શબ્દો છે : જેમકે ભોંયપથારી, પાદવિહારી વગેરે. એ દરેક શબ્દનો છેલ્લો અક્ષર "રી" હોય છે. આથી તેને દ'રી કહે છે. તેની મુખ્યતાના કારણે દ'રી પાળતો સંઘ પણ કહે છે. આ યાત્રાસંઘમાં વ્યક્તિગત ધર્મની આરાધના સાથે જૈનધર્મનો પ્રચાર અને પ્રસાર પણ થાય છે. ભાવિક યાત્રિકો સ્થાનિક સંઘોની સમ્યક્ પ્રવૃત્તિ માટે યથાશક્ય દાન પણ કરે છે. તેથી યાત્રાસંઘ જે નગરોમાંથી પસાર થાય છે કે જ્યાં રોકાય છે ત્યાંના સંઘને પણ લાભ થાય છે.

માળારોપણ

સુદીર્ઘ "ઉપધાન તપ" કરનાર તપસ્વીનું તેમજ "સંઘયાત્રા"ના સંયોજક અને આયોજકનું "માળ" પહેરાવીને તેમની ધર્મભાવનાનું બહુમાન કરવાના પ્રસંગને માળારોપણ કહે છે. આ "માળ" નિયત વિધિ અને ક્રિયાપૂર્વક પહેરાવવામાં આવે છે. "માળ" એટલે એક પ્રકારની માળા, રેશમ-જરી આદિ વિશિષ્ટ પદાર્થની તે બનેલી હોય છે. જેમ સામાન્ય: ફૂલહાર પહેરાવી બહુમાન કરાય છે તે પ્રમાણે તપસ્વીનું અને દાતાનું માળારોપણથી બહુમાન કરાય છે.

ઉદ્યાપન

ઉદ્યાપન એટલે ઉત્સવ. આને "ઉજમણું" પણ કહે છે. તેમાં પોતાના નિર્મળ આનંદની વહેંચણી કરવામાં આવે છે.

વિશેષ તપશ્ચર્યા કે સાધના નિર્વિધને અને સાનંદ પરિપૂર્ણ થઈ તેની ખુશાલી, તેનો આનંદ અભિવ્યક્ત કરવા ઉદ્યાપન કે ઉજમણું કરવામાં આવે છે. એમાં જિન ભક્તિમાં ઉપયોગમાં આવતાં ચંદન, કળશ, વાટકી, દીપ વગેરે ઉપકરણો, જ્ઞાનસાધનાના પુસ્તકો, સાપડો વગેરે ઉપકરણો તેમજ સાધુની જીવનચર્યા માટેના રજોહરણ, સંથારો, પાતરાં વગેરે ઉપકરણો, આમ મુક્તિમાર્ગરૂપ જ્ઞાનદર્શન અને ચારિત્રના ઉપકરણોનું પ્રદર્શન યોજવામાં આવે છે. યથાશક્ય એ ઉપકરણોની પ્રભાવના (નિ:શુલ્ક વહેંચણી) કરાય છે. આ ઉદ્યાપનમાં "છોડ" ભરાવવાનું વિશેષ મહત્ત્વ હોય છે.

"છોડ" એટલે ચંદરવો, પૂંઠિયો અને રૂમાલ. આ ચંદરવો મખમલ અને રેશમી વસ્ત્રોનો બનેલો હોય છે. તેમાં સોના-રૂપા-ચાંદીની જરીથી વિવિધ પ્રસંગોની ગુંથણી કરેલી હોય છે. દેરાસરોમાં ભગવાનની મૂર્તિની પાછળ તથા સાધુ-સાધ્વી જ્યાં વ્યાખ્યાન વાંચવા બેસે છે, તે સ્થાનની પાછળ આ "છોડ" બાંધવાની પદ્ધતિ છે.

સાધર્મિક વાત્સલ્ય

શ્રમણ ભગવાન મહાવીરના જીવન અને કવનમાં શ્રદ્ધા રાખનાર તેમજ નવકાર મહામંત્રનું રટણ કરનાર ભાઈ-બહેનોના સામૂહિક જમણને "સાધર્મિક વાત્સલ્ય" કહે છે. કોઈ મહા પુણ્યશાળી સ્વતંત્રપણે અથવા તો બે ત્રણ વ્યક્તિ ભાગમાં આવાં "સાધર્મિક વાત્સલ્ય"નું આયોજન કરે છે. શ્રીમંત-ગરીબ સૌ સાધર્મિકો એકજ પંગતમાં સમાનભાવે બેસીને જમે છે. જમતાં અગાઉ સાધર્મિકોના પગ ધોવામાં આવે છે. હાથ ધોવડાવવામાં આવે છે. પછી તેમને કપાળે તિલક કરીને અક્ષત ચોડવામાં આવે છે. આટલો સત્કાર અને સન્માન કર્યા પછી તેમને યથાશક્ય ઉપહાર આપવામાં આવે છે અને છેલ્લે સર્વને પ્રેમથી અને આગ્રહથી જમાડવામાં આવે છે. જે ઉદાર ભાગ્યશાળી તરફથી "સાધર્મિક વાત્સલ્ય" હોય છે તે વ્યક્તિ તેમજ તેના પરિવારના સભ્યો દરેક સાધર્મિકનું ઉપર્યુક્ત પ્રમાણે સન્માન અને બહુમાન કરે છે.

"સાધર્મિક વાત્સલ્ય"ને "સ્વામીવાત્સલ્ય" તેમજ "નવકારશી"ના નામે પણ ઓળખવામાં આવે છે.

આ બધાં પર્વો અને ઉત્સવો ઉપરાંત અન્ય પણ પર્વો, ઉત્સવો અને અનુષ્ઠાનો પણ છે. એ દરેકની નિયત વિધિ હોય છે. તે દરેકનો ચોક્કસ તપ હોય છે. નાનું મોટું ગમે તે પર્વ, પૂજન કે ઉત્સવ હોય તે દરેકમાં તપ, ત્યાગ, સંયમ, વ્રત, જાપ, ધ્યાન આદિની પ્રધાનતા હોય છે. તે દરેકનું મુખ્ય લક્ષ્ય આત્માની શુદ્ધિનું હોય છે.

આ સર્વ નિમિત્તે ગરીબોને દાન, પશુઓને ઘાસચારો, પંખીઓને ચણ, જરૂરતમંદોને યથાશક્ય ઉચિતદાન પણ આપવામાં આવે છે.

એમ જરૂર કહી શકાય કે જૈનોના પર્વો, પૂજનો અને ઉત્સવોમાં દાન, શીલ, તપ અને ભાવનાની ચતુરંગી અચૂક અને અવશ્ય હોય છે.



The Jain Pilgrim Centres

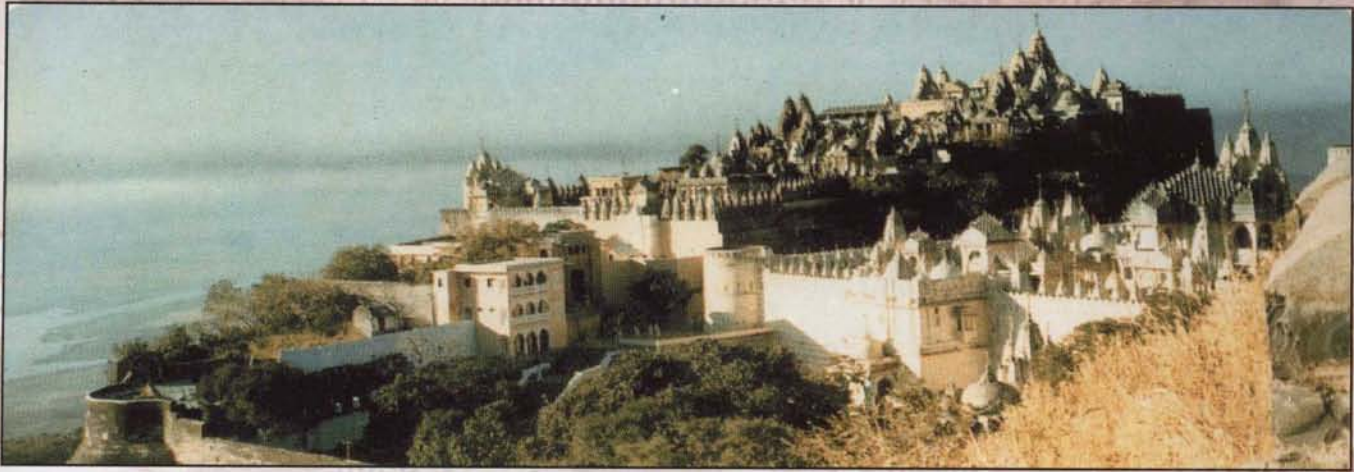
The Jain pilgrim centres are famous throughout the world, for their simple but sublime temples, and for their atmosphere of peace and felicity. For the most part, the Jain pilgrim centres are located among pellucid in mountainous areas. They are situated among trees and plants, which stand in dense rows and among hills, pools, valleys and the atmosphere there is quiet, calm and peaceful. They are also remarkable for their solitude, so anyone who goes there meets himself; comes face to face with himself. The pilgrim centres are located in such a peaceful and fascinating environment with the objective of enabling human beings to get away from the tensions and worries of life and to concentrate on the welfare of their souls. The beautiful scenery of the sylvan surroundings, the temples whose high towers seem to touch the skies and clouds, the images whose faces are resplendent with cheerfulness and felicity, the atmosphere that is holy - all these confer upon people felicity, sanctity and naturalness. Even today hundreds of such holy places in Shatrunjay, Ginar, Abu, Taranga, Kumbharia, Shankheswar, Delwara, Jaisalmeer, Sammet- Shikkar, Ranakpur, Pavapuri, Rajgrihi, etc, provide light and guidance to lakhs of people to pursue the path of peace and purity. But for the maintenance and environments in those places, some rules are to be carefully observed by visitors. The pilgrim centres come within the mass experimental field. It is our duty to maintain and preserve their purity and sanctity. That which sublimates is TIRTHA (Place of pilgrimage). One who promotes Tirtha is TIRTHANKARAS.

SHRI SHATRUNJAYA - PALITANA TIRTHA

SHRI ADESHWAR BHAGAVAN



This Tirtha is situated at a distance of 48 kms. from Bhavnagar and 29 kms. from Sihor in Saurashtra, is generally looked upon as a Tirtha of all times. The first ever Tirthankara of Jain dharma and the for most of persons to give rise to human civilization, Shri Rishabhadeva Bhagavan visited this sacred place ninety nine times. All the twenty three Tirthankaras, except Shri Neminath Bhagavan, delivered to all humanity the auspicious, message of Jain dharma. Being a great city of temples, Shatrunjaya Tirtha is Siddhakshetra of all times as defined and approved by the Agamas. The central figure in this complex is Shri Adeshvara Bhagavan with his white and pure complexion, seated on a lotus-shaped SEAT. The mountain consists of a height of 1640 feet and the expanse of the castle over it is spread over twenty acres. It has nine hill-tops and consists of 108 large temples and 872 small shrines, with some 7000 images of Shri Jina. In the whole world, you will not come across such a vast number of images, all at one place, or, just at one place and this height; temples, consisting of such lovely architecture in such a vast number. In ancient times it is said, that Pundarikaswami, the Ganadhara of Bhagavan Rishabhadeva renounced the world to attain to emancipation at this holy place. The mountain is therefore named as Pundarikagiri after him. In the Avasarpini period this great Tirtha consisting of 108 names, was repaired as many as sixteen times. A pilgrimage to this Tirtha is said to be an equivalent to 100 pilgrimages. Every year to-day, more than 4 lakhs of pilgrims, observing six restraints in form of Sanghas pay a visit to this unique tirtha for pilgrimage. The road leading to the top from the valley is 21/4 miles in length and has 3750 steps. Perhaps, we can look upon this tirtha as unparalleled in the whole world as created by a keen spirit of religion without state patronage and of course without forced labour.



Sri Shatrunjay Treeth

Presiding, Deity and Location:

Sri Adeshwar Bhagwan in serene quietude of beauty, of white-colour, seated in a lotus posture and a height of 2.16 meters located in a mountain shrine, 6 kms away from the town of Palitana (ancient name Padaliptapur) on the bank of river Shetrunji. The ascent to the top of the mountain where the shrines are located is about 4 kms.

Approach Route:

The nearby railway station to reach Mt Shatrunjay is Palitana which is 55 kms from Bhavnagar and 29 kms from Sihore. From Amhedabad upto Palitana, there is a direct rail line and also a bus arrangement. The railway station is 1 ½ kms away from the town where the base of Mt Shatrunjay is further 1 ½ kms away. From the station, autos and taxis are available. There is a tar road upto the mountain base. The steps cut from the base upto the top. For elderly people there are chair carriers. Ahmedabad is 200 kms away from the shrine.

Amenities for the Jain Pilgrims:

There are many dharmashalas around 80 new ones and 35 - 40 old ones in Palitana. In about 10 dharmashalas there is arrangement for good bhojans in which meals are served. Pilgrims wishing to come on Akshay tritiya viz Vaishakh Sukla 3 are advised to make prior arrangements for their stay. On the top of Mt Shatrunjay as well as while ascending on the Mountain path both cool and boiled water is available at various spots. For worship and offering prayers on the Mount, flowers, garlands special "Puja" clothing and water are available. Leather shoes and chappals are prohibited for and during the ascent.

Managed by:

Sheth Anandji Kalyanji Pedhi,
Taleti Road, P.O. PALITANA- 364 270
Dist: Bhavnagar, Gujarat.
Tel: 02848 243348 (Taleti),
079 26608255 (Main office Ahmedabad)

SHRI GIRNAR TIRTHA SHRI NEMINATH BHAGAVAN



The Girnar mountain in the neighborhood of Junagadh in Saurashtra is referred to as Ujjyantagiri or Raivatagiri in the Scriptures. This is considered to be Neminath mountain or fifth peak of the Shatrunjay mountain. There are references to so many Chakravartis, monarchs and Shresthis going on pilgrimage to and around the Raivata mountain, from the time of the first tirthankara to the time of the last tirthankara. In this tirtha we have an idol of Shri Neminath Bhagavan; it is black in complexion, 140cms. in height and in Padmasana posture. The peaks of this lofty mountain have grown sacred and blessed because of the religious ceremony of initiation to munihood, acquirement of absolute knowledge and attainment to Nirvana-emanicipation of Shri Neminatha being performed at the same spot. The peaks touching the skies fill to the brim the hearts of devotees with sacred feelings. It is said that this idol of Neminath Bhagavan was brought to shape by the Indra of the fifth divine world-Devloka on the sermonizing rendered by the tirthankara of the last group of twenty four. It is also believed that this idol remained in the world of Indra till the time of Neminath Bhagavan and then was installed in the home—temple of Shri Krishna. When the city of Dwarka was consumed to ashes, Goddess Ambika kept it well protected. Being delighted by the severe austerities of Ratnashah, goddess Ambika handed over this idol to him and it was ceremoniously installed once more. There are references to the reparation and renovation of this tirtha by Ratnashah and Ajitshah in the sixth century and by Vastupal and Tejpal as also Sajjanshah, a minister of Siddharaj in the twelfth century. We also get references to renovation by so many kings, ministers and Shresthis. We come across two other Shvetambara temples. The art and architecture of the peaks of the temples, ceilings and pillars is simply marvellous and delighting.



Sri Girnar Treeth

Presiding, Deity and Location:

Sri Neminath Bhagwan in black colour, seated in a lotus posture and a height of 140 cms. (Shvetambar temple) and Sri Neminath Bhagwan in black colour seated in a lotus posture (Digambar temple) in a shrine located on top of Girnar mountain (near Junagadh) at an altitude of around 3100 feet.

Approach Route:

Nearby railway station is Junagadh which from dharmashala at the base of the mountain is 6 ½ kms away. The dharmashala in Junagadh town is 1 ½ kms away. At all these places taxis and buses are available. Dharamashala at the base of the mountain is 5 kms from dharamashalas in Junagadh.

Amenities for the Jain Pilgrims:

In Junagadh town at Jagmal chowk there are large shvetambar and digambar dharamashalas with all the facilities. At the base of mountain there is a digambar and shvetambar dharamashalas where bhojans are available. On the mountain too there is one shvetambar and digambar dharamashala for lodging where all facilities for worship and prayers are available. On the ascent path there is drinking water is available at various spots and there are several tea stalls too.

Managed by:

Sheth Devchand Laxmichand Trust

(Sheth Anandji Kalyanji Shaka Pedhi)

Jagmal Chowk, JUNAGARH-362001.

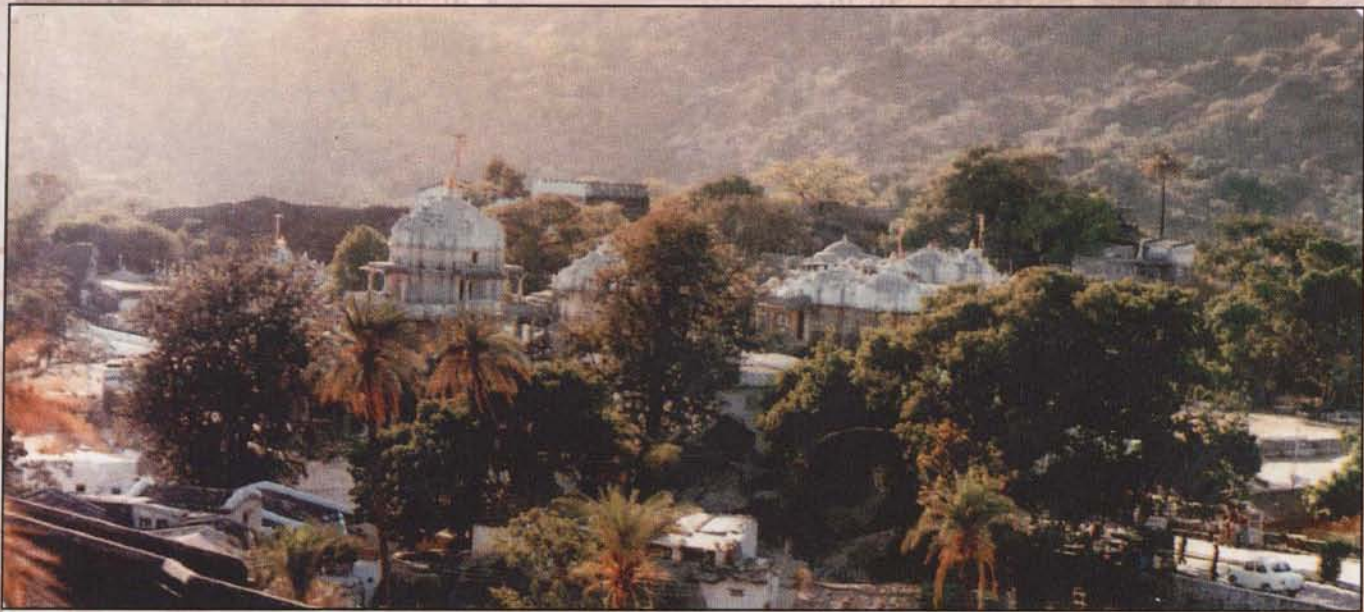
Tel: 0285 2650179 (Pedhi)

0285 2620059 (Taleti) 0285 2624309 (Mountain)

SHRI DELVADA (ABU) TIRTHA SHRI ADISHVARA BHAGAVAN



At a height, some 1220 metres above mean sea level, in the lap of Mount Abu is situated the Delvada Tirtha, which is famous as a tirtha of renown, not only in India but in the whole world. The art and architecture carved in the temple over here, enraptures and captivates equally the residents of India and abroad both. There is no temple in the whole of India which can be equal to the architectural beauty of Vimalavasahi. Three great Jainas are associated with the construction of these temples. They are Vimalashah, Vastupal and Tejpal. The Mantri of King Bhimadev of Gujarat, Shri Vimalashah got constructed these temples at a total cost of Rs. 18 crores and 53 lakhs. The temple, renowned as Vimalavashi in the whole world, continued also to be repaired and renovated. No words can possibly describe the delicacy, subtlety and nicety of the sculpture work of the ceilings of the temples, their domes, doors, pillars, arched gates, and walls; it captivates the eyes and heart and creates an experience of divinity in us. Just in front of this Vastupal-Tejpal got constructed, at an expense of thirteen crores and Fifty five lakh rupees, the temple complex known as Lunavasahi and got its ceremonious inauguration performed at the hands of Shri Vijayasenaurishvaraji. Both the brothers were heroic and liberal. Vastupal was a poet. Awe-inspiring indeed is the loveliness of the delicate engraving and architecture that oozes out. The life of Shri Krishna, dancing girls, groups of singing girls and the images in the porticos of Derani-Jethani are some peculiar traits over here. There are also Pitalhar, Shri Mahavir Bhagavan and Kharataravasahi temples. According to the Jaina scriptures, this is an old important tirtha.



Sri Dilwara Treeth

Presiding, Deity and Location:

Sri Adishwar Bhagwan in white colour, seated in a lotus posture and a height of 1.5 meters in a shrine in the lap of mountain 1220 meters above sea-level.

Approach Route:

Nearby railway station is Abu Road which is 30 kms away from where taxis and buses are available. From Abu Road the mountainous climbing road begins. Dilwara is 3 kms away from Mount Abu where taxis and buses are available. The bus stand at Dilwara is 200 meters from the temple.

Amenities for the Jain Pilgrims:

For lodging there is a dharamashala near the temple and newly constructed 28 blocks with all the facilities including bhojan. There is a big Upashraya with library facilities to study for the Sadhu-Sadhvies. For tourist many hotels offer meal facilities at Mount Abu and few at Dilwara.

Note: For tourist visiting the temple time is from 12 noon to 6 p.m. in the evening. Other places worth seeing for tourists are Nakhi Lake, Sunset Point, Gaumukh and Vashishtha Ashram.

Managed by:

Sri Kalyanji Paramanandji Pedhi

Dilwara Jain Temple

P.O. MOUNT ABU - 307 501 Dist: Sirohi, Rajasthan State

Tel: 02974-238424 / 237324

SHRI RANAKPUR TIRTHA SHRI ADESHVAR BHAGAVAN



The Ranakpur tirtha is situated in the lap of the Aravalli hill ranges near the Maghai river. It has acquired a unique co-ordination of the natural beauty and the man-made sculptural art. This tirtha has no equal as far as expanse is concerned. It is 313 feet in breadth and 290 feet in length. Still all facilities for air and light are provided in it, -a surprise indeed for the architects of the whole world. In the temple we have an idol of Mulanayaka Shri Adishvara Bhagavan. It is white in complexion, about 180cms, in height and in Padmasana posture, it is very much impressive. The temple, of the style of NALINIGULMA plane, was constructed by Dharanashah, who was very much religious and was inspired by revered Acharya Somasundara Maharaj. Nalinigulama plane means a plane of Svargaloka, beautiful in all its parts. Dipaji, the architect of Mundara village planned it. The construction of the temple started in V.S. 1446, it could not be completed in fifty years. However, Shreshthi Shri Dharanashah, considering his own old age performed the ceremonious installation of this temple in V.S. 1496, at the auspicious hands of revered Acharya Shri Somasundarasuriji in all gaiety. A vast town came into being in the vicinity of this temple Ranakpur by name. Later on the tirtha also came to be known by the same name. In V.S. 1499, there were some 3000 houses of Shravakas. We have references which state that the Meghanada pandal was constructed here and renovation took place. Under the sacred sermonizing of revered Acharya Shri Hirajivijayasuriji Maharaj, who had been famous as AKABARA PRATIBODHAKA (i.e. one who awakened the consciousness of the Jaina faith in great mughal emperor Akbar by his sermons). This is the Chief tirtha of the five tirthas of Godawal in Rajasthan. The firm of Anandaji Kalyanji got it repaired and renovated in V.S. 2009. The temple is enriched by 84 shrines, 1444 pillars, four Meghanada pandals, five Merus, 32 arched gates, Sahashrakuta Ashtapadas, four festival-pandal, nine Bhumigruhas and 38 thousand idols. This great temple is therefore known as Trailokyadipakaprasada of Tribhuvanavihara. It was under the very much appealing inspiration of monarch of the Jaina faith Acharyashri Vijayanemisurishvaraji that the Sheth Anandaji Kalyanaji Pedhi repaired this tirtha constantly for eleven years, renovated it and made it world-renowned.



Sri Ranakpur Tirth

Presiding, Deity and Location:

Sri Adishwar Bhagwan in white colour, seated in a lotus posture and a height of 180 cms. Located in a shrine on the bank of a small river named Maghai, flowing amidst the triple beauty of silence, stillness and solitude of the wilds, among the small hillocks of Aravalli mountain.

Approach Route:

Nearby railway station is Falna about 35 kms away. The nearby village is Sadadi which is 4 kms away. From Sirohi, Bali, Pali, and Jalore, buses and taxis are available. There are direct buses between this place and Udaipur, Abu and Nakoda. From the temple the bus stand is only 100 meters away. Nearest airports are that of Udaipur which is 90 kms away and Jodhpur which is 170 kms away from this place.

Amenities for the Jain Pilgrims:

There is a very large dharamashala with all the facilities near the temple for lodging. There are several guest houses with all the amenities. A Bhojanshala for meals is also available.

Managed by:

Sheth Sri Anandji Kalyanji Pedhi
RANAKPUR TIRTH, P. O. Sadadi,
Pin - 306702, (Dist - Pali-Rajasthan)
Phone : 02934-285019, 285021

SHRI JAISALMER TIRTHA

SHRI CHINTAMANI PARSHWANATH BHAGAVAN



This tirtha is situated in the fort on the hill adjoining Jaisalmar town that is at a distance of 140 miles from Jodhpur in Rajasthan. Here in the temple we have an idol of Mulanayaka Shri Chintamani Parshvanath Bhagavan. It is white in complexion, about 150 cms. in height and in Padmasana posture. There was a time when the town had many wealthy Jain Saravakas in it. A beauty that will make us spell-bound is found in the Jain architectures of Jaisalmar. Architects have not left any space on any stone on which art carved on it cannot be shown. Again, the yellow stone of this area is very hard and carving art on it is no small matter. In the whole country, Jaisalmer is the only place in which artistry is visible not only in temples but also in balconies and porticos of houses in all subtlety. There are about seven thousand Jina idols over here, seven libraries with rare palm-leaf manuscripts; there are eighteen Upashrayas. The idol of Shri Chintamani Parshvanath Bhagavan is simply majestic. At the entrance door there are hundreds of art-pieces on the two attractive pillars; there are inner apartments, Gudhamandapas, festival pandals and Bhamatis in which there are Shrungarachowkis of 51 Shrines. In the Gabharas there is an anointed idol of Mulanayaka Bhagavan. The unique and majestic idols of a period earlier than the 14th century are uniquely artistic. On the second day of the bright half of falguna in V.S. 1263, there was a fall down of the idol and it was shifted, brought here and ceremoniously installed. There are references of installations in V.S. 1459 and 1473, as well.



Sri Jaisalmer Treeth

Presiding, Deity and Location:

Sri Chintamani Parshvanath Bhagwan in white colour, seated in a lotus posture and a height of 105 cms. Located in a shrine in a fort on a hill near the town of Jaisalmer.

Approach Route:

The railway station of Jaisalmer is 1 ½ kms away from dharmashala and 2 kms from the temple on the fort. Cars and buses go upto the base of the fort and there after one has to climb. It is about 10 mins climb. Direct buses come here from Jodhpur, Badmer, Phalodi, Ahmedabad, Jaipur and Jalore. From the bus stand, dharmashala is half a km away.

Amenities for the Jain Pilgrims:

For the lodging there are three different dharmshalas, Jain Bhavan, Nakoda Bhavan and Sri Mahaveer Bhavan all at different places. These are around 1 ½ kms from the station and ½ km from the bus stand.

All the facilities along with that of a bhojanshala is available in Jain Bhavan. Near the temple at the fort there is small dharmshala where you can get water for a bath for performing puja.

Managed by:

Jaisalmer Lodravpur Parshvanath Jain Shvetambar Trust

Jain Bhavan

PO JAISALMER - 345 001

Rajasthan State

Tel; 02992-252404, 02992-252330 (fort Temple)

SHRI SAMETASHIKHARA TIRTMA SHRI SHAMALIYA PARSHVANATH BHAGAVAN



A description of the greatness of this tirtha amongst the tirthas, tirtha the supreme, defies all words; cannot be described in words. This is the tirtha which is the place of the austerities of so many of the tirthankaras and munis, the land of Nirvana of many. The pilgrimage of this tirtha is therefore the endower of merit and destroyer of sins. Twenty of the tirthankaras of the present twenty-four had taken to practice of austerities and attained to emancipation here. The mountain known as Sametashikhara is situated at a height of 4479 from mean sea level, is also known as Parshvanatha mountain. According to the traditional belief, Saudharmendrahad installed an idol on each of the spots of the emancipation of the Tirthankaras. It was around the second century that Acharya Padaliptasuri and then Acharya Shri Bappabhattachasuri came on a pilgrimage to this tirtha by their Vidya by which they could travel through the sky. In the ninth century of the vikram'a era, Acharya Shri Pradyumnasuriji came on pilgrimage seven times here and got the work of renovation completed. History also states that installations took place here on temples were constructed in V.S. 1345, 1659 and 1670. In V.S. 1649, the mughal emperor Akbar presented the Sametashikhara a spot to Jagadguru Shri Hiravijayasuriji. In V.S. 1805, emperor Ahmedshah presented the title of "Jagatsheth" to Sheth Mahetabrai of Murshidabad, and then had presented the Parasanath mountain to him. In the modern days the firm of Anandaji Kalyanji purchased it and brought it under the control and administration of Shri Jain Shvetambar Sangha. The last renovation of the tirtha took place in V.S. 2012 at the efforts of learned Sadhvi Shri Ranjanashriji and Sadhvi Shri Suryaprabhashriji in the tradition of Acharyashri Sagaranandasuriji. The temple is situated on a mountain in the midst of natural scenery and beauty, and, in addition, there are eight temples of the Shvetambara sect, two Dadawadis and one temple of Bhomiyaji Maharaj.



Sri Sametshikar Treeth

Presiding, Deity and Location:

Sri Shamalia Parshvanath Bhagwan in black colour, seated in a lotus posture and a height of 90 cms (Lake Temple) in a shrine near Madhuban on Mount Sametshikar, 4479 feet above sea level. This place is also called Mount Parshvanath

Approach Route:

Nearest railway station to Madhuban are Giridih which is about 25 kms and Parshvanath station which is 15 kms from where buses and taxis to Madhuban are available. Buses, cars and taxis can ply right up to the dharmashala in madhuban. The Mount trip from Madhuban has to be on foot but chair carriers are available.

Amenities for the Jain Pilgrims:

For the lodging there are dharmshalas in Madhuban both for digambar and shvetambar where water, electricity, cooking pots, mattresses, pillows, blankets, etc are supplied. In Shvetambar dharmshala there is an added amenity of bhojanshala available during prescribed hours. On the mountain there is only water available to enable you to cleanse and have a bath before offering prayers and performing poja.

Managed by:

Sri Jain Shvetambar Society

P.O. SHIKARJI - 825 329

Dist; Giridih, Bihar State

Tel: 06532-232226, 232224 & 232260

SHRI PAVAPURI TIRTHA SHRI MAHAVEER CHARAN PADUKA



The tirtha is situated in the midst of a lake on the outskirts of the Pavapuri Village, 10 kms. from the Pavapuri Road railway station. It is like the sacred spot of the emancipation of Shri Mahavir Swami, the last of the Tirthankaras, who raised the sinners high. In the water-temple we have foot-steps of Shri Mahavir Bhagavan, black in complexion and 18 cms. in size. This spot is the land of the last preaching and emancipation of Shri Bhagavan. A fragrance of sacredness can therefore be experienced in the atmosphere. It is also believed that the first preaching of Bhagavan Mahavir took place here. A new and beautiful temple of Samavasarana is constructed here. Again, this is the place of the first meeting of Indrabhuti Gautama with Mahavir Bhagavan; and being influenced by his personality he got himself in the fold of Shri Prabhu and became his first Ganadhara. On this sacred spot, in the midst of the lake full of lotuses, the scene of the temple naturally brings to our mind the holy impressions of Shri Mahavir Swami. Mahavir Bhagavan delivered here sermons constantly for sixteen days and then attained Nirvana- emancipation. On every day of emancipation every year, on the Dipavali day, a fair of devotees is held here. Besides the water-temple and the temple in the village, there are temples of old Samavasarana, of Mahetabkunvar, new Samavasarana and of Shri Jinayashasuri, also as guru-temple. The idol in five metals, installed by Shri Abhayadevasuriji, is pleasant to view. In the Jain Scriptures, this sacred Pavapuri town is known as "Madhyama Pava." This is because there were three towns of the name "Pava" as "Apapapuri". Yet it seems that this came to be known as "Pavapuri". To-day, the ancient town Pavapuri divided into two villages - "Pava" and "Puri". A distance of one mile separates the two; the tirtha of the Jainas is in Puri.



Sri Pavapuri Jalmandir

Presiding, Deity and Location:

Sri Mahavir Bhagwan by his Foot-prints in black colour and of length about 18 Cms (Lake-temple) in a shrine in the middle of a lake outside the village of Pavapuri.

Approach Route:

Railway station Pavapuri road is 10 Kms away, that of Bakhtiarpur is 44 Kms away and Navada 23 Kms. Taxis and Buses are available. Nearby is the large city of Biharsharif which is 15 Kms away. From here, Biharsharif-Ranchi national highway upto the dharmashala and all temples.

Amenities for the Jain Pilgrims:

in the city temple and the new Samosaran temple of Shvetambers, accomodation is available with all facilities. In the city temple there is a bhojanshala for meals. Near Digambar Temple there is also a Digambar Dharmashala with all facilities and a bhojanshala too.

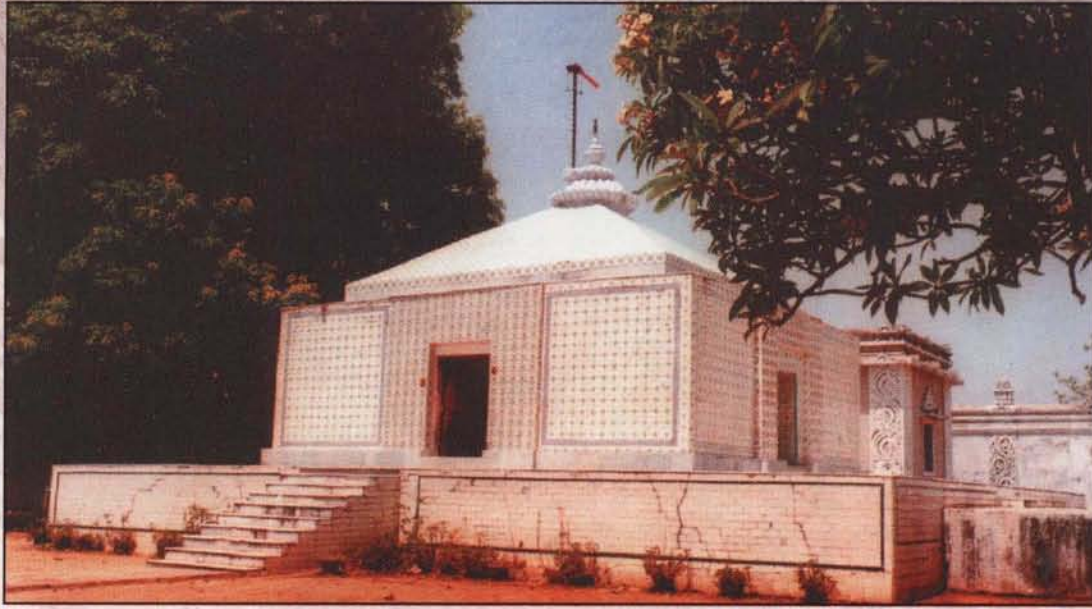
Managed by:

Sri Jain Shvetamber Bhandar Tirth Pavapuri
P.O. PAVAPURI - 803 115. Dist : Nalanda, Bihar State
Tele. : 06112-262736

SHRI KSHATRIYAKUNDA TIRTHA SHRI MAHAVIR BHAGAVAN



This tirtha is situated in the valley of Kshatriyakunda at a distance of five kms. from Kundaghata. Its holiness is unique because it is the land of the three sacred events - coming down on earth, birth and initiation to monkhood of the life of Mulanayaka Shri Mahavir Bhagavan; he passed thirty years of his life here. The idol of Shri Mahavira is black in complexion, 60 cms. in height and in Padmasana posture. Lord Mahavir, the saviour of the world was born 543 years before the Vikrama era on the sacred soil of Kundagrama in the Jamui city in the Munger district of Bihar. This unique spot is known by the people as "Janma-Sthana". Not only the temple but every atom on the spot is holy and worth our worship. The calm and secluded atmosphere over here puts to our memory the lustre spread by lord Mahavira all-around, our soul gets overjoyed and elated only by Darshana of the Lord. This ancient idol shows an expression of extreme quiet and dignified joy. In the valley in the Kundaghata there are two smaller temples with idols of Lord Mahavira though on the mountain there is one temple. These two spots are known as Chyavana and Diksha Kalyanaka. In its vicinity there are ancient ruins that remind us of Kumaragraha, Brahmanakunda, Moraka etc. which are ancient spots.



Sri Kshatriyakund Treeth

Presiding, Deity and Location:

Sri Lord Mahavir Bhagwan in black colour, seated in a lotus posture and a height of 60 cms. Located in a shrine 5 kms away from Kundghat, the base of Kshatriyakund on the top of thickly wooded hills.

Approach Route:

Nearest railway station are Lakhisarai, Jamui and Kiyul, all about 30 kms from Lachhawad from where buses and taxis are available. Lachhawad is about 10 kms away from Sikandara. In lacchawad there is a dharmashala which is about ½ km from the stand, where taxis and autos are available. Buses and cars can go up to Kundaghat, from there one has to climb only by foot to Kshatriyakund.

Amenities for the Jain Pilgrims:

In dharmashala at Lachhawad, all the facilities are available including a bhojanshalas for meals. On the hills at Kshatriyakund, resting rooms are available with water facility.

Managed by:

The Jain Shvetambar Society
PO LACHHAWAD - 811 315
Dist: Jamui, Bihar.
Tel: 06345-222361

SHRI SHANKHESHVARA TIRTHA

SHRI SHANKHESHVAR PARSHVANATH BHAGAVAN



This is a majestic and vast temple of Mulanayaka Shri Shankeshvar Parshvanath Bhagavan in the heart of the Shankheshvara town. The idol is of white complexion and about 1.82 metres in height; it is in Padmasana posture, it is miraculous. In the days of old, a Shrivaka, Ashadhi by name had got installed Jina idols in Charoopa, Stambhapura and Shankheshvara; so say the references in Jaina works. According to one story, in the battle between Jarasandha and Shri Krishna, when the former threw Jara on the army of the latter, the calamity was quietened by spraying the bathing water of the idol of Shri Prabhu on the army. The history of Shri Parshvanatha is therefore very old and highly impressive. We also get several stories of the miracles associated with this idol. In the central part of the vast fort, a lovely temple with peaks is found with its 52 Jinalayas. The Minister-in-Chief of King Siddharaj Jaisinha, Sajjanshah got this tirtha repaired and renovated in V.S. 1155. Round about V.S. 1286, Vastupal-Tejpal installed gold-pinnacles on the Shrines of the 52 Jinalayas and carried out the necessary repairs. In the 14th century when the soldiers of Allauddin broke this tirtha, the Shri Sangha kept the idol of Shri Shankheshvara Prabhu well protected. In V.S. 1656 emperor Shahjehan issued an ordinance regarding the town, in the name of Sheriff Shantidasa. Thereafter in V.S. 1628 and 1760 renovations took place again. Remnants of the old temple are seen to-day on way to the temple. The new temple was built in the 17th century. Even to-day its impressiveness as the destroyer of the threefold miseries is well-known.



Sri Shankeshvar Treeth

Presiding, Deity and Location:

Sri Shankeshvar Parshvanath Bhagwan in white colour, seated in a lotus posture and a height of 1.9 meter in a shrine in the village of Shankeshvar.

Approach Route:

The nearby railway stations are Harij about 38 kms, Virangam about 72 kms, Mehsana 95 kms and Ahmedabad 120 km from where buses and taxis are available. Nearby big and large town is Panchasar which is 8 kms away. Vadgam is 18 kms away.

Buses are available every hour from Ahmedabad to come to this place.

Amenities for the Jain Pilgrims:

There are six dharmashalas for lodging all with facilities and a bhojanshala for meals.

Managed by:

Sheth Jivandas Godidas Shankeshvar Parshvanath Jain Derasar Trust

P.O. SHANKESHVAR - 348 246, Via - Harij,

Dist: Patan, Gujarat State

Tel: 02733-273514, 273324

Bhagawän Neminäth

Long time ago the Yädava clan had settled on the banks of the River Yamunä in India. Mathurä and Sauripura were the major centers of the Yädava community. They are located in the present-day state of Uttar Pradesh. The Yädava king, Samudravijay, was ruling over Sauripura with his wife, Shivädevi. Lord Neminäth was born to them and was named Nemkumär. When he was in his mother's womb, she dreamt of a series of black jewels, called Arista. He is therefore also known as Aristanemi.

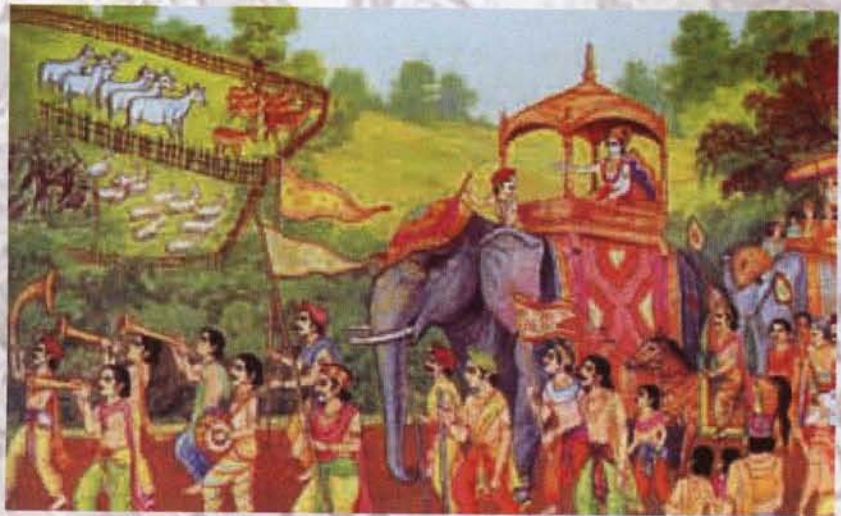
King Väsudev, the younger brother of king Samudravijay was the king of Mathurä. He had two queens. Queen Rohini had a son named Balräam (Padma) and Queen Devaki had a son named Shri Krishna. Both Balräam and Shri Krishna were the ninth Baldev and Väsudev as per Jain mythology. Shri Krishna is the incarnation of Lord Vishnu (God) in Hindu mythology.

During this time hunting was a favorite sport and gambling was considered a respectable activity. Animals were sacrificed on the altar in religious ceremonies, and non-vegetarian diet was very popular.

Also at this time, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive king Jaräsanha of Magadha were the worst. King Jaräsanha was Prativäsudev as per Jain mythology.

In order to protect the people and get away from these everyday problems, various kings of the Yädava clan, including Samudravijay, Väsudev, Ugrasen, and Shri Krishna migrated from Mathurä and Sauripura to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvärkä on the seacoast near the Raivatak (Girnar) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful and unconquerable.

Ugrasen became the king of Junagadh, situated on the other side of the foothills of Mount Girnar. By his wife Dhärini, he had a daughter named Räjimati or Räjul. She was a very beautiful and graceful young girl. Many princes were eager to marry her. However, when she came to know of Nemkumär she became captivated by him and desired to marry him. King Ugrasen sent a request of Räjul's engagement to Nemkumär. After considerable effort, friends and family persuaded Nemkumär to become engaged to Räjul. With much hesitation, he agreed. Everyone was happy as Nem and Räjul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony.



Nemkumär's wedding procession

For King Ugrasen, the wedding of his beloved daughter was a once in a life time occasion. He made elaborate wedding arrangements. On the wedding day, a large number of people joined the gorgeous wedding ceremony. Nemkumär mounted his chariot, specially decorated for the wedding. When the procession was approaching their destination, he heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large fenced areas and cages full of wailing animals and birds. Filled with sympathy and compassion, he asked the charioteer why those animals and birds were kept in bondage.

The charioteer informed him that the wailing sound was coming from the birds and animals that were to be slaughtered for the wedding dinner. Nemkumär could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds. He started



All the animals and birds are released at Nemkumär's request

thinking about how to prevent such violence. 'Can there be a way of life that would extend peace and security to every living being?' he asked himself. As he thought deep into the matter, it was clear to him that he should explore a way for the well-being of all. He visualized that after marriage he might get too involved in worldly life. Then it would be hard for him to embark upon such an exploration. He realized that the present was the right time for him to explore the truth that would lead to the happiness of every living being. Therefore, he decided not to get married.

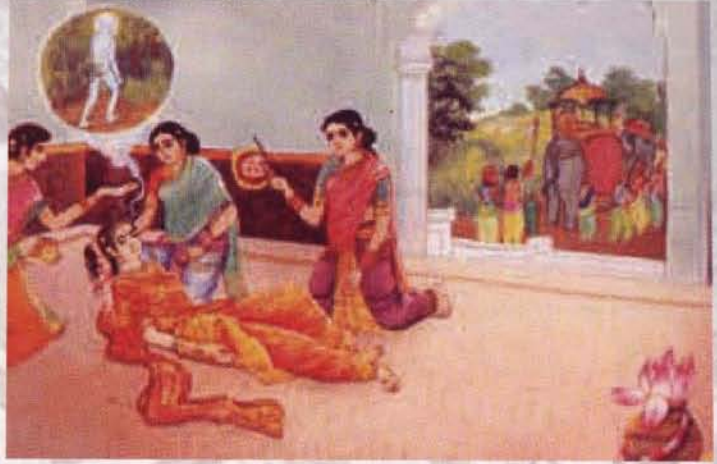
Everyone on the bridegroom's side was taken aback by his decision. His friends and close relatives tried to dissuade him from his decision. He calmly explained that his mission was to explore freedom from misery for all living beings. He further explained that, "As these animals were prisoners in their cages, we all are prisoners in the cages of Karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages. Happiness is in freedom, not in bondage. I want to find the path of breaking this bondage of Karma and embrace eternal bliss. Please do not stop me." Then he asked the charioteer to turn back.

After returning to his kingdom, Nemkumär spent one year donating all his belongings to the poor and the needy and then left his royal palace and went to the nearby Raivata garden. Under an Ashok tree, he took off all his ornaments and the royal dress, and pulled out five fistfuls of hair. He became an ascetic along with one thousand people. Shri Krishna, deeply touched by this incident, blessed his cousin and wished him success in his mission.

Monk Nemkumär went to mount Girnar. He stood motionless, intensely meditating, trying to find the cause of all unhappiness. He realized that ignorance of the true nature of the Self led to wrong perception, on the account of his wedding. He asked the charioteer to free all the animals and birds. He started thinking about how to prevent such violence. 'Can there be a way of life that would extend peace and security to every living being?' he asked himself. As he thought deep into the

matter, it was clear to him that he should explore a way for the well-being of all. He visualized that after marriage he might get too involved in worldly life. Then it would be hard for him to embark upon such an exploration and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep into the Self. He realized that the present was the right time for him to explore the truth that would lead to the happiness of every living being. Therefore, he decided not to get married. All the animals and birds are released at Nemkumär's request

After spending fifty-four days in deep spiritual meditation at Mount Girnar, Neminäth destroyed all his Ghāti Karmas which were obscuring the true nature and power of the soul. He attained Kevaljnän and became an omniscient. He established the four-fold religious order (This Chaturvidha Sangha is known as a Tirtha) and became the twenty-second Tirthankar of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.



Friends consoling Princess Räjul

At the time when Neminäth decided to renounce his worldly life, Räjul was being adorned by her girl friends. She was eagerly waiting for the arrival of her Nemkumär as the bridegroom. Then they heard the news that Nemkumär had turned back. No one could understand his decision. Räjul was in utter grief. A calamity had overtaken her all of a sudden! Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumär for putting their beloved friend in such a miserable condition. Some advised her to forget the unpredictable Nemkumär and look for another suitable match. In her heart, Räjul had accepted Nemkumär as her husband. She could not even think of any other person taking his place. She did not like anyone cursing Nemkumär or speaking poorly of him.

She had some spiritual orientation also. When she came to know of the real cause of his renouncement, she was able to overcome her grief. She realized that Nemkumär had left for a commendable purpose. She could appreciate his mission. She thought that the best way for her was to follow his footsteps. She absorbed herself in religious practices.

When Räjul heard that Neminäth had become an omniscient she went to the Samavasaran along with many of her friends and took Dikshä. She absorbed herself in meditation and penance and spent the rest of her life as the head of the nuns' order. In the end, after destroying all her Karmas she attained liberation.

Bhagawän Neminäth's life is a good example of compassion towards animals. The killing and torture of animals on his account rekindled his passion for the search for complete freedom from misery. Räjul was a noble princess who appreciated Nemkumär's search for truth and happily followed him.

ભગવાન નેમિનાથ

પ્રાચીનકાળમાં ઘણા સમયપૂર્વે ભારતમાં યમુના નદીને કિનારે યાદવકુળના વંશજો સ્થિર થયાં હતાં. મથુરા અને સૌરીપુર યાદવકુળના મુખ્ય કેન્દ્ર સ્થાનો હતાં. વર્તમાન સમયમાં તે ઉત્તરપ્રદેશમાં આવેલા છે. સૌરીપુરનગરમાં યાદવરાજ સમુદ્રવિજય રાણી શિવાદેવી સાથે રાજ્ય કરતાં હતાં. તીર્થંકર નેમીનાથે યાદવરાજને ત્યાં જન્મધારણ કર્યો અને તેમનું નામ નેમિકુમાર રાખવામાં આવ્યું. જ્યારે તેઓ માતાના ગર્ભમાં હતા, ત્યારે માતાએ અરિષ્ટનામની કાળારત્નની પંકિત સ્વપ્નમાં જોઈ અને તેથી જ તેઓ અરિષ્ટનેમિ નામથી ઓળખાયાં.

સમુદ્રવિજયના લઘુબંધુ રાજા વાસુદેવ મથુરાનગરીના રાજા હતાં. તેમને બે રાણીઓ હતી. રાણી રોહિણીને બલરામ (પદ્મ) નામે પુત્ર હતો અને રાણી દેવકીને શ્રીકૃષ્ણ નામે પુત્ર હતો. જૈન પરંપરાનુસાર બલરામ અને શ્રીકૃષ્ણ બંને અનુક્રમે નવમા બલદેવ અને વાસુદેવ મનાય છે. હિંદુ પરંપરાનુસાર શ્રીકૃષ્ણ ભગવાન વિષ્ણુના અવતાર મનાય છે.

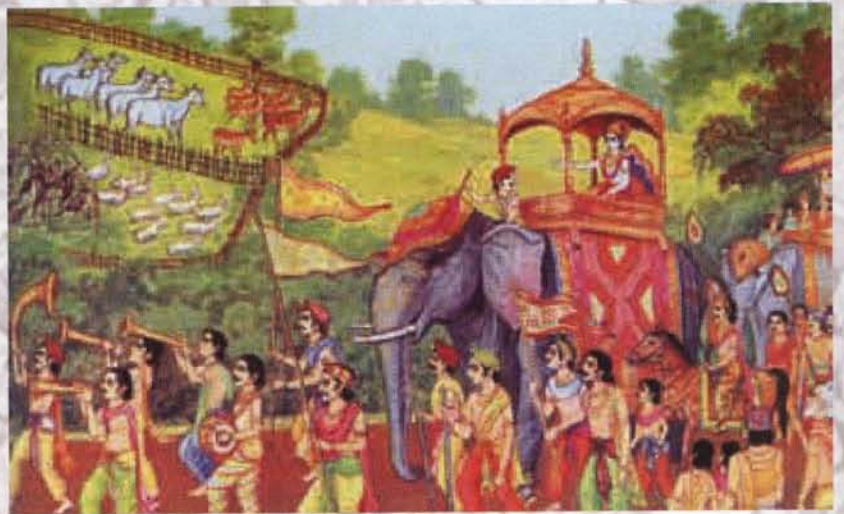
તે સમયમાં શિકાર ખેલવો તે મનપસંદ પ્રીતિપાત્ર રમત હતી અને જુગદું ખેલવું તે પ્રતિષ્ઠિત પ્રવૃત્તિ તરીકે સ્વીકાર્ય હતું. ધાર્મિક વિધિઓની યજ્ઞક્રિયાઓમાં પ્રાણીઓનું બલિદાન આપવામાં આવતું અને હિંસક આહાર લોકમાન્ય પ્રચલિત હતો.

તે સમયે કેન્દ્રીય ભારતનો સમગ્ર વિસ્તાર વિવિધ રાજ્ય વચ્ચેના ષડયંત્રના પ્રબળ વર્ચસ્વને કારણે અવ્યવસ્થિત થઈ ગયેલ હતો. રાજા કંસ અને મગધના જુલ્મી-નિર્દય રાજા જરાસંઘ અધમ હતાં. જૈન પરંપરાનુસાર રાજા જરાસંઘ પ્રતિવાસુદેવ મનાય છે.

લોકોના રક્ષણાર્થે અને પ્રતિદિન ઉપસ્થિત થતી સમસ્યાના નિવારણાર્થે યાદવવંશના સમુદ્રવિજય, વાસુદેવ, ઉગ્રસેન અને શ્રીકૃષ્ણ સહિત કેટલાંક રાજાઓ મથુરા અને સૌરીપુરથી ભારતમાં પશ્ચિમ કિનારે ગુજરાત રાજ્યમાં સ્થળાંતર કર્યું. શ્રીકૃષ્ણે રૈવતક (ગિરનાર) પર્વતની નજીક સમુદ્રકિનારે દ્વારકા નામે એક અતિ સુંદર - વિશાળ અને રમણીય નગરી વસાવી. આ નગરીનું ભવ્યાતિભવ્ય બાંધકામ અને મજબૂત કિલ્લેબંધીએ તેને સુંદર-સોહામણું, સ્વર્ગીય અને અજેય નગર બનાવ્યું હતું.

ગિરનાર પર્વતની તળેટીની બીજી બાજુએ આવેલ જુનાગઢ નગરના રાજા ઉગ્રસેન થયાં. રાણી ધારિણીની કુક્ષીએ તેમને રાજામતી-રાજુલ નામે એક પુત્રી રત્નની પ્રાપ્તિ થઈ. તેની અતિસુંદર અને લાવણ્યમયી યુવાસુંદરી હતી. તેની સાથે લગ્ન કરવા અનેક રાજકુમારો ઉત્સુક હતાં. તેમ છતાં પણ, જ્યારે તેણે નેમિકુમાર વિષે જાણ્યું, ત્યારે તે તેમના તરફ આકર્ષિત થઈ અને તેની સાથે લગ્ન કરવાં ઉત્સુક થઈ. રાજા ઉગ્રસેને રાજુલનો વિવાહ નેમિકુમાર સાથે કરવા રાજા સમુદ્રવિજયને વિનંતિ-પત્ર મોકલાવ્યો. અનેકવિધ પ્રયત્નો, મિત્રો અને સ્વજનોના પ્રયાસો અને સમજાવટ તથા અનેક પ્રકારની આનાકાની-ચર્યા પછી નેમિકુમાર વિવાહ માટે સહમત થયા. નેમ અને રાજુલનું એક આદર્શ દંપતિયુગલ થશે તેવી ભાવનાથી પ્રત્યેક કુટુંબીજનો- સ્નેહીઓ આનંદવિભોર થઈ ગયાં હતા અને એક શુભ દિવસે અને શુભમુહૂર્તે બંનેનો લગ્નપ્રસંગ યોજવામાં આવ્યો.

રાજા ઉગ્રસેન માટે પોતાની વ્હાલસોયી પુત્રીના વિવાહનો પ્રસંગ પોતાની જીંદગીનો એક અતિમહત્વપૂર્ણ આનંદોત્સવ હતો. લગ્ન માટે



તેમણે ખુબ કાળજીપૂર્વક ઉત્તમ આયોજન કર્યું. ભવ્ય ભપકાદાર લગ્ન પ્રસંગની ઉજવણી માટે વિશાળ માનવ સમુદાય એકત્રિત થયો. લગ્ન માટે ખાસ તૈયાર કરવામાં આવેલ ભવ્યાતિભવ્ય અલંકૃત કરેલ રથ પર નેમકુમાર આરુઢ થયાં. જ્યારે લગ્નનો વરઘોડો કન્યાના મંડપ નજીક પહોંચ્યો, ત્યાં જ નેમકુમારે પ્રાણીઓની કીકિયારીભર્યો કરુણ અવાજ સાંભળ્યો. સાથો સાથ રસ્તાની એકબાજુએ તેમણે વિશાળ વિસ્તારમાં પૂરાયેલા અને પાંજરામાં કેદ કરાયેલા પશુઓ અને પક્ષીઓનું વિલાપ કરતું આર્કંદ સાંભળ્યું. સહાનુભૂતિ અને કરુણાથી ભાવુક થયેલ નેમકુમારે સારથીને આર્કંદ કરતાં આ પશુઓ અને પક્ષીઓને શા માટે કેદ કરવામાં આવ્યાં છે તે વિષયક પૃચ્છા કરી.

સારથીએ પ્રત્યુત્તર આપતાં જણાવ્યું કે આ કરુણ પોકાર- આર્કંદ તે લગ્નોત્સવના જમણવાર માટે કતલ કરવામાં આવનાર



પશુ-પક્ષીઓનો છે. પોતાના લગ્નની મિજબાનીના આયોજન રુપ જમણવાર માટે થતી આ હિંસાના આયોજનને નેમકુમાર સહી શક્યાં નહીં. તેમણે સારથીને આ બધાજ પશુ-પક્ષીઓને મુક્ત કરવા માટે વિનંતી કરી. તેમણે આવી હિંસા કેવી રીતે અંકુશિત કરી શકાય, તે દિશામાં ચિંતન શરુ કર્યું. "પ્રત્યેક જીવોની સલામતી અને શાંતિ માટે શું કોઈ એક ઉપાય પ્રયોજી શકાય?" તેવું ચિંતનાત્મક મનન પોતાના મન સાથે શરુ કર્યું. ચિંતનાત્મક ગહન વિચારણા કરતાં એક વાત સ્પષ્ટ થઈ કે પ્રત્યેક પ્રાણીના કલ્યાણાર્થે તેમણે તલસ્પર્શી

સમીક્ષાત્મક આયોજન કરવું જોઈએ. કલ્પનાચક્ષુ વડે તેમણે નિહાળ્યું કે લગ્ન પછી પોતે સાંસારિક સંબંધોથી આવૃત થઈ જશે. લપેટાઈ જશે, પછી આવી તલસ્પર્શી ગહન સમીક્ષા કરવી તે એમને માટે એક દુષ્કર કાર્ય રુપ સાબિત થશે. હવે તેઓ સમજી શક્યા હતાં કે વર્તમાન ક્ષણ એ જ પ્રત્યેક સજીવોને સુખ-શાંતિ ઉપલબ્ધ કરાવવા માટેનો યોગ્ય સમય છે અને આથી જ તેઓએ લગ્ન ન કરવાનો ત્વરિત નિર્ણય લઈ લીધો.

વરઘોડાના પ્રત્યેક જાનૈયાઓ તેમના આવા નિર્ણયને કારણે હતપ્રભ થઈ ગયા હતાં. તેમના સ્નેહીઓ -સ્વજનો અને મિત્રોએ તેમને પોતાના આ નિર્ણયમાંથી પરાવૃત -વિમુખ કરવા પ્રયત્નો કર્યા. તેમણે શાંતિપૂર્વક સર્વેને સમજાવ્યું કે તેમનું ધ્યેય દરેક જીવોને આ દુઃખ, યાતનામાંથી સ્વતંત્રતા અપાવવાનું, મુક્ત કરવાનું છે. પોતાના ધ્યેયની પૂર્તિ કરતાં સમજાવ્યું કે "જેવી રીતે આ પ્રાણીઓ પોતાના પાંજરામાં કેદ કરાયેલાં છે, તેવી રીતે આપણે બધાં પણ આપણાં કર્મરુપી પિંજર કે જે પશુઓની આ વાડ કરતાં પણ અતિ મજબુત છે તેમાં કેદ થયેલ છીએ. પાંજરામાંથી મુક્ત કરાયેલ પ્રાણીઓની આનંદની અનુભૂતિ આ વાતને સ્પષ્ટ કરે છે. મુક્તિમાં આનંદ છે, બંધનમાં નહીં. મારે આ કર્મબંધનની મુક્તિનો રાહ શોધીને શાશ્વત સુખ-શાંતિનો રાહ પ્રાપ્ત કરવો છે. મહેરબાની કરીને મને કોઈ અવરોધશો નહીં." પછી તેમણે રથના સારથીને રથ પાછો વાળવા વિનંતી કરી.

પોતાના રાજ્યમાં પાછા ફરીને નેમકુમારે સતત એક વર્ષ સુધી પોતાની સમગ્ર સંપત્તિ ગરીબો અને જરૂરિયાતમંદોને દાન-સ્વરૂપે ભેટ કરી. પછી તેઓ પોતાના રાજમહેલનો ત્યાગ કરી નજીકમાં આવેલા રૈવતબાગમાં ગયા. ત્યાં અશોકવૃક્ષ નીચે તેમણે પોતાના બધા રાજસી અલંકારો, આભૂષણો અને વસ્ત્રોનો ત્યાગ કર્યો. અને પંચમુષ્ટી લોચ કર્યો. તેમણે બીજા એક હજાર શ્રમણો સાથે દીક્ષા અંગીકાર કરી સાધુત્વ સ્વીકાર્યું શ્રીકૃષ્ણ પણ આ પ્રસંગથી ખુબજ ભાવવિભોર થઈ ગયાં. તેમણે પોતાના પિતરાઈભાઈને પોતાના આવા ઉમદા ધ્યેયમાં સફળતા પ્રાપ્ત કરે તેવા શુભાશિષો પાઠવ્યાં.

સાધુ નેમકુમાર ગિરનાર પર્વત પર ગયાં એકાગ્રપણે ધ્યાનાવસ્થામાં સ્થિર થઈ આ બધા દુઃખ- આપત્તિનું કારણ શોધવા માટે પ્રયત્નશીલ થઈ ગયાં. તેમને સમજાયું કે પોતાની જાત પ્રત્યેની સાચી કુદરતી ગેરસમજ માનવને મોટી સમજણશક્તિ તરફ દોરી જાય છે અને ખોટી પ્રવૃત્તિઓનો પ્રભાવ જ દરેક પ્રકારનાં દુઃખ અને આપત્તિના મૂળ કારણભૂત છે. અને આથી જ તેઓ પોતાની જાત પ્રત્યેના ગહન ચિંતનમાં ડૂબી ગયાં.

ગિરનાર પર્વત પર ચોપન દિવસ ગહન આધ્યાત્મિક ધ્યાનાવસ્થામાં પસાર કર્યા પછી નેમિનાથે સાચી સમજ અને આત્મસત્તા પ્રાપ્ત કરવા માટે વિધ્નરૂપ બધાજ ઘાતક કર્મોનો નાશ કર્યો અને તેમને કેવળજ્ઞાન પ્રાપ્ત થયું. અને તેઓ સર્વજ્ઞ થયાં. તેમણે ચતુર્વિધ સંઘ કે જે તીર્થરૂપ છે તેની સ્થાપના કરી અને જૈન ધર્મના બાવીસમાં તીર્થંકર બન્યાં. આ પછી તેઓએ લાંબા સમય સુધી આમ જનતાને મુક્તિ માર્ગના પ્રયાણરૂપ ધર્મોપદેશ ફરમાવ્યો.

જ્યારે નેમિનાથે દુન્વયી જીવનનો ત્યાગ કર્યો, ત્યારે રાજુલની સખીઓ તેને સોળ શણગારથી અલંકૃત કરી રહી હતી. તે વરરાજા નેમિકુમારના આગમનની આતુરતાપૂર્વક ઈંતેજાર કરી રહી હતી. પછી તેઓએ નેમિકુમારના લગ્નમંડપેથી પાછા ફર્યાના સમાચાર સાંભળ્યાં. તેઓના આ નિર્ણયને કોઈપણ સમજી શક્યું નહીં. રાજુલ શોકોદયિમાં ગરકાવ થઈ ગઈ. એકાએક કોઈ એક વિપત્તિ તેને ચોમેરથી ઘેરી વળી તેની આવી કટોકટીની ક્ષણોમાં તેની સખીઓએ તેને સહાનુભૂતિ આપવાનાં પ્રયત્નો કર્યા. તેઓમાંની કેટલીક સખીઓ પોતાની પ્રિય સખીને આવી દુઃખ ભરી પરિસ્થિતિમાં મુકવા બદલ નેમિકુમારને શાપ આપવા લાગી. કેટલીક સખીઓ આવા અકથ્ય નેમિકુમારને વિસ્મૃત કરીને બીજો કોઈ યોગ્ય સાથી શોધવા માટે આગ્રહ કરવા માંડી. પરંતુ રાજુલે તો બસ નેમિકુમારને જ હૃદયમાં પતિસ્થાને સ્થાપિત કર્યા હતા. તે હવે અન્ય કોઈપણ પુરુષને પોતાના પતિના સ્થાનરૂપ વિચારી પણ શકતી ન હતી. નેમિકુમાર વિષે કોઈ અપશબ્દ બોલે કે અયોગ્ય કહે તો પણ એને પસંદ ન હતું.



રાજુલ પણ આધ્યાત્મિક દૃષ્ટિકોણથી સુસંસ્કૃત હતી. જ્યારે તેણે તેઓના ત્યાગનું સાચું કારણ જાણ્યું ત્યારે તે દુઃખના મહાસાગરને પાર કરવા કટિબદ્ધ થઈ શકી. તે હવે સમજી શકી હતી કે નેમિકુમારે એક સ્તુત્ય-પ્રશંસનીય કાર્ય માટે સંસાર ત્યાગ કર્યો છે. તે એમના ધ્યેયની પ્રશંસા કરવા સમર્થ બની. તે પણ હવે ધર્માત્મિમુખ બની ધાર્મિક વિધિઓમાં તલ્લીન થવા લાગી.

જ્યારે રાજુલે જાણ્યું કે નેમિનાથ સર્વજ્ઞ થયા છે, ત્યારે તે પોતાની અનેક સખીઓ સાથે સમવસરણમાં ગઈ અને દીક્ષા અંગીકાર કરી. તેણે પોતાની જાતને ધ્યાન અને તપકાર્યમાં મશગુલ કરી અને બાકીનો સમય સાધ્વી આચાર્યાની આજ્ઞાનુવર્તી રહી પસાર કર્યો અંતિમ સમયે તેણે પોતાના બધાં જ કર્મોનો ક્ષય છેવટે મુક્તિ પ્રાપ્ત કરી.

ભગવાન નેમિનાથનું જીવન એ પ્રાણીઓ પ્રત્યેની અનુકંપા -કરુણાનું સર્વોત્તમ ઉદાહરણ છે. પોતાને કારણે થતી પ્રાણીઓની હિંસા અને અત્યાચાર એ ખ્યાલે દુઃખથી સંપૂર્ણ મુક્તિ પ્રાપ્ત કરવાની તેમની શોધની ભાવના-લાગણીને પ્રદીપ્ત કરતી હતી. રાજુલ એક ઉમદા-ઉદાત્ત રાજકુમારી હતી કે જે નેમિકુમારની સત્ય માટેની શોધનું યોગ્ય રીતે મૂલ્યાંકન કરી, સંપૂર્ણ સમજ અને પ્રસન્નતા પૂર્વક તેમને અનુસરી.

Chandanbälä

Once upon a time, there was a beautiful princess named Vasumati. She was the daughter of King Dadhivāhan and Queen Dhārini of the city of Champāpuri in the state of Bihar, India.

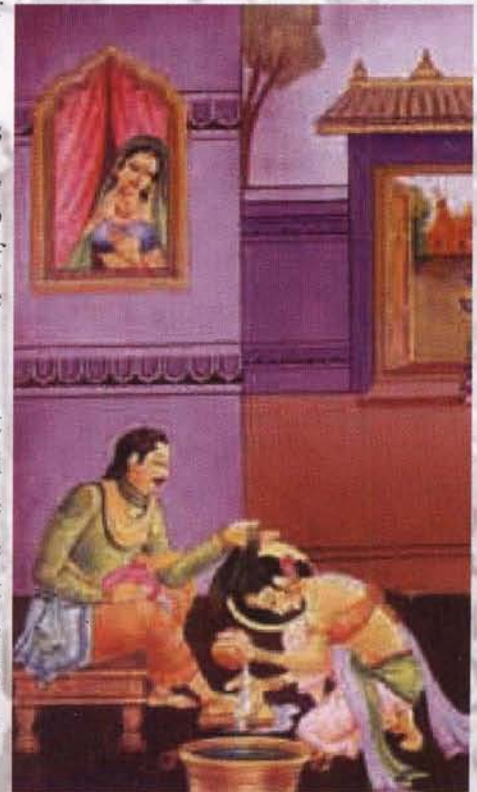
One day, a war broke out between King Dadhivāhan and King Shatānik of the nearby city of Kaushāmbi. King Dadhivāhan was defeated in the war and he had to run away in despair. When princess Vasumati and Queen Dhārini learned that they had lost the war, they decided to escape. While they were running away from the palace, a soldier from the enemy's army spotted and captured them. Princess Vasumati and her mother were scared. They did not know what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. He then took Vasumati to Kaushāmbi to sell her.

When it was Vasumati's turn to be sold in the slave market, a merchant named Dhanāvah happened to be passing by. He saw Vasumati being sold and looking at her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents and if she were sold as a slave, what would her fate be? Therefore, out of compassion Dhanāvah bought Vasumati and took her home. On the way, he asked her, "Who are you and what has happened to your parents?" Vasumati did not reply. Dhanāvah then told her not to be afraid and that he would treat her as his daughter.

When they reached home, the merchant told his wife, Moolā, about Vasumati. "My dear," he said, "I have brought this girl home. She has not said anything about her past. Please treat her like our daughter." Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant's family was very happy with her. They named her Chandanbälä since she would not tell anyone her real name.

While staying at the merchant's house, Chandanbälä's attitude was like that of a daughter. This made the merchant very happy. Moolā, on the other hand, started wondering what her husband would do with Chandanbälä. She thought that he may marry her because of her beauty. Therefore, Moolā was getting uncomfortable with the idea of having Chandanbälä around.

One day, when the merchant came home from work, the servant who usually washed his feet was not there. Chandanbälä noticed this and was delighted to have a chance to wash his feet for all the fatherly love he had given her. While she was busy washing the merchant's feet, her hair slipped out of the hairpin. The merchant saw this and felt that her beautiful long hair might get dirty, so he lifted her hair and clipped it back. Moolā saw this and was outraged. She felt that her doubts about Chandanbälä were true. Moolā decided to get rid of Chandanbälä as soon as possible.



Mula being suspicious of Chandanbälä's innocent act

When Dhanāvah went on a three-day business trip, his wife used this opportunity to get rid of Chandanbälā. She called a barber right away to shave off Chandanbälā's beautiful hair. Then she tied Chandanbälā's legs with heavy shackles and locked her in a room away from the main area of the house. She told the other servants not to tell Dhanāvah where Chandanbälā was or she would do the same to them. Then Moolā left and went to her parent's house.

When Dhanāvah returned from his trip he did not see Moolā or Chandanbälā. He asked the servants about them. The servants told him that Moolā was at her parent's house, but they did not tell him where Chandanbälā was because they were scared of Moolā. He asked the servants in a worried tone, "Where is my daughter Chandanbälā? Please speak up and tell the truth." Still nobody said a word. He was very upset and did not know what to do. After a few minutes an older servant thought, "I am an old woman and will soon die anyway. What is the worst thing Moolā can do to me?" So out of compassion for Chandanbälā and sympathy for the merchant she told him everything that Moolā had done to Chandanbälā.

She took the merchant to the room where Chandanbälā was locked up. Dhanāvah unlocked the door and saw Chandanbälā. He was shocked when he saw her. He told Chandanbälā, "My dear daughter, I will get you out of here. You must be hungry. Let me find some food for you." He went to the kitchen to find food for her. He found that there was no food left except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbälā. He told her that he was going to get a blacksmith to cut the heavy shackles and left.

Chandanbälā was thinking about how her life had changed. She started wondering how fate can change a person's life from riches to almost helplessness. Chandanbälā decided that she would like to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside.

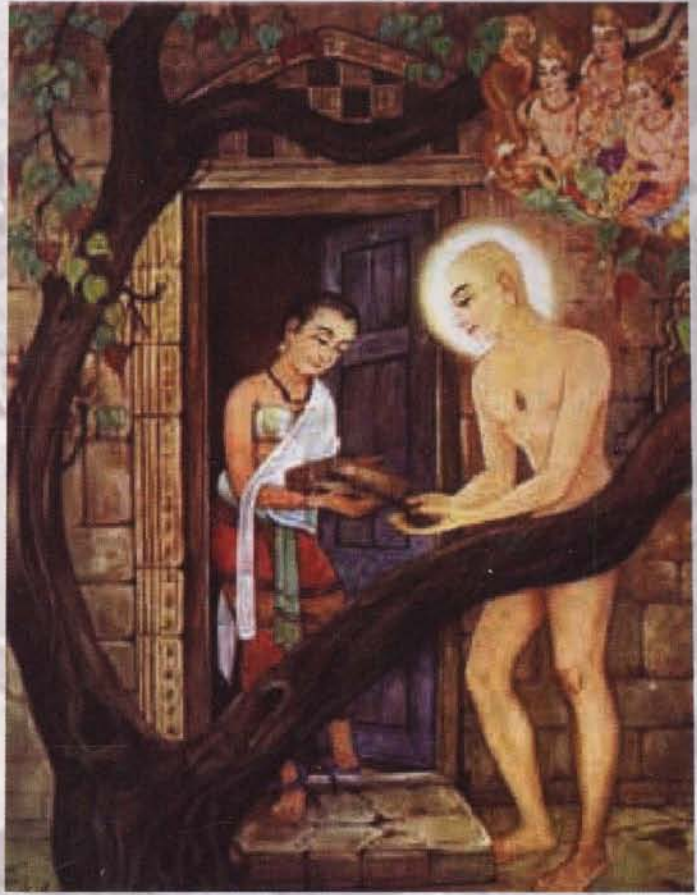
To her surprise, she saw Lord Mahāvīr walking towards her. She said, "Oh revered Lord, please accept this food." However, Lord Mahāvīr had taken a vow to fast until a person who met certain conditions offered him food. Some of his conditions were:

- The person offering the food should be a princess
- She should be bald • She should be in shackles
- She should offer boiled lentils, with one foot inside and the other foot outside the house
- She should have tears in her eyes

Lord Mahāvīr looked at her and noticed that one of his predefined conditions was still missing. She met all the conditions except the one about having tears in her eyes, and therefore Lord Mahāvīr walked away. Chandanbälā was very sad that Lord Mahāvīr did not accept alms from her and started crying. Tears streamed down her face. Crying, she again requested Lord Mahāvīr to accept the alms. Lord Mahāvīr saw the tears in her eyes and came back to accept the food knowing that all his conditions were now met. Chandanbälā offered the lentils to Lord Mahāvīr and was very happy.

As Lord Mahāvīr had fasted for five months and twenty-five days, heavenly beings celebrated the end of Lord Mahāvīr's fast. By magical power, Chandanbālā's shackles broke, her hair grew back, and she was again dressed as a princess. There was music and celebration that drew the attention of King Shatānik. He came to see Chandanbālā with his family, ministers, and many other people. Sampul, a servant from her father's kingdom, recognized Chandanbālā. He walked towards her, bowed and broke out in tears. King Shatānik asked, "Why are you crying?" Sampul replied, "My Lord, this is Vasumati, the princess of Champāpuri, daughter of King Dadhivāhan and Queen Dhārini." The king and queen now recognized her and invited her to live with them.

Later, when Lord Mahāvīr attained Kevaljñān (perfect knowledge) he reestablished the fourfold order of the Jain Sangha. At that time, Chandanbālā took Dikshā and became the first nun (Sādhvi). She became the head nun of the Jain order. Later on, she attained Keval-jñān and liberation from the cycle of life and death.



Bhagawān Mahāvīr accepting alms from Chandanbālā

Jain order. Later on, she attained Keval-jñān and

We can learn about a number of behaviors that are cited in this story. Moolā's heart was blinded by jealousy and therefore she did not understand Chandanbālā's plight, or the role of a mother and the compassion of a father. This led her to do terrible things resulting in bad Karma. This depicts the destructive power of jealousy and why we should avoid it. Next, the selfless old servant who told Dhanāvah about what had occurred. She did this out of compassion and risked her own demise at the hands of Moolā. This good Karma will bind to her soul as Punya and demonstrates the principles of Jainism. Similarly, Dhanāvah's compassion and treatment of Chandanbālā supports the proper role of a father and the willingness to help an orphan. Lastly, Chandanbālā's offering of food to Lord Mahāvīr, despite her own pitiful situation, is very selfless and comes from the heart. Following the principles of Jainism ultimately led Chandanbālā to the path of liberation.

ચંદનબાલા

વસુમતી નામે એક સુંદર રાજકુમારી હતી. તે ભારતના બિહાર રાજ્યની ચંપાનગરીના રાજા દધિવાહન અને રાણી ધારિણીની પુત્રી હતી.

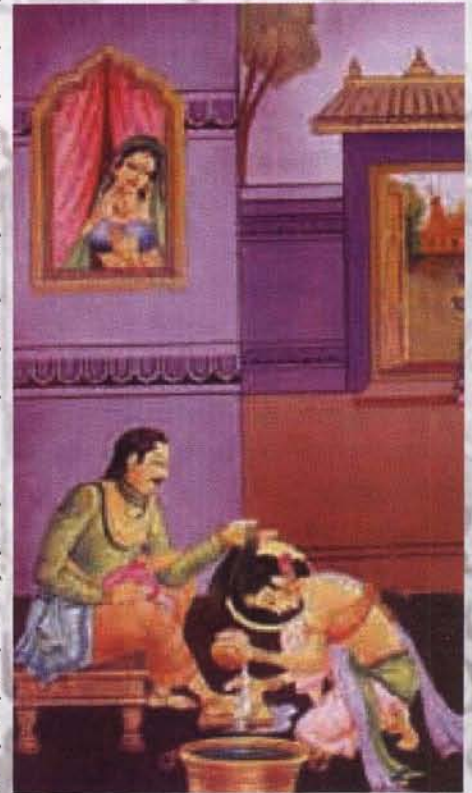
એક દિવસ રાજા દધિવાહન અને પાસે આવેલી કૌશંબી નગરીના રાજા શનાતિક વચ્ચે યુદ્ધ ફાટી નીકળ્યું. રાજા દધિવાહન યુદ્ધમાં હારી ગયા, જેથી નાસીપાસ થઈ નાસી છૂટ્યાં. રાજકુમારી વસુમતી અને રાણી ધારિણીએ જ્યારે તેઓ યુદ્ધમાં હારી ગયાં છે તેવી જાણ થઈ એટલે તેઓએ પણ ત્યાંથી નાસી છૂટવાનો નિર્ણય કર્યો. જ્યારે તેઓ રાજમહેલમાંથી નાસી જતાં હતાં ત્યારે દુશ્મનના એક સૈનિકની નજર તેમના પર પડી અને તેણે તેઓને પકડી લીધાં. આથી રાજકુમારી વસુમતિ અને રાણી ધારિણી ચોંકી ઊઠ્યા. તે સૈનિક તેઓની સાથે કેવા પ્રકારનું વર્તન કરશે, તે વિષે તેઓને કાંઈ જ ખબર ન હતી. સૈનિકે રાણી ધારિણીને પોતાની સાથે લગ્ન કરવા કહ્યું અને "તે વસુમતીને વેચી નાંખશે" એવું કહ્યું. આ સાંભળી રાણીને ખૂબ આઘાત લાગ્યો અને તે મૃત્યુ પામી. પછી પેલો સૈનિક વસુમતીને વેચવા માટે કૌશંબીનગરીમાં લઈ ગયો.

ગુલામોના બજારમાં જ્યારે વસુમતીને વેચવાનો વારો આવ્યો ત્યારે સંજોગોવશાત્ ધનાવહ નામે એક વેપારી ત્યાંથી પસાર થતો હતો. તેણે વસુમતીને વેચાતી જોઈ ત્યારે તેની નજરે તેનો ઉમદા ચહેરો પડ્યો અને તે સમજી ગયો કે આ કોઈ સામાન્ય ગુલામ કન્યા નથી. તેણે વિચાર્યું કે આ કન્યા જરૂર તેના માતા-પિતાથી વિખૂટી પડી ગઈ લાગે છે અને જો હવે તે એક ગુલામ તરીકે વેચાશે તો તેના ભવિષ્યનું શું? આથી કરુણારસિક ધનાવહે વસુમતીને ખરીદી લીધી અને તેને પોતાના ઘરે લઈ ગયો. રસ્તામાં તેણે કન્યાને પૂછ્યું. "તું કોણ છે અને તારા માતા-પિતા સાથે શું ઘટના બનેલી છે?" વસુમતીએ કાંઈ જ પ્રત્યુત્તર આપ્યો નહીં. ધનાવહે તેને ધીરજ આપતાં કહ્યું કે હવે તારે ગભરાવવાની જરૂર નથી અને તે એને પોતાની પુત્રી માનીને પુત્રીતુલ્ય વર્તન કરશે."

જ્યારે તેઓ ઘરે પહોંચ્યા, ત્યારે તેણે પોતાની પત્ની મૂળાને વસુમતી વિષે વાત કરી અને કહ્યું, "પ્રિયે ! હું આ કન્યાને આપણા ઘરે લાવ્યો છું. તેણે પોતાના ભૂતકાળ અંગે કાંઈ જ કહ્યું નથી. મહેરબાની કરીને તું એની સાથે આપણી પુત્રી તુલ્ય વર્તન-વ્યવહાર કરજે." વસુમતીએ રાહત અનુભવી. તેણે આદરપૂર્વક વેપારી અને તેની પત્નીનો આભાર માન્યો. વેપારી કુટુંબ તેની સાથે ખુબ પ્રસન્ન હતું. તેઓએ તેને ચંદનબાળા નામ આપ્યું કારણ કે તેણે કોઈને પણ પોતાનું સાચું નામ જણાવ્યું ન હતું.

વેપારી સાથે રહેતી ચંદનબાળાનું વલણ અને વર્તન એક પુત્રીને છાજે-શોભે તેવું જ હતું. આથી વેપારી ઘણો પ્રસન્ન હતો. જ્યારે બીજી બાજુ મૂળાને આશ્ચર્ય-શંકા થતી કે તેનો પતિ ચંદનબાળા સાથે કેવું વર્તન કરશે. તેણે વિચાર્યું કે તેના સૌંદર્યને કારણે તે કદાચ એની સાથે લગ્ન પણ કરી શકે. અને આથી જ ચંદનબાળાની હાજરીમાં મૂળા બેચેની અનુભવતી.

એક દિવસ જ્યારે તે વેપારી કામ પરથી ઘરે પાછો ફર્યો ત્યારે તેનો હંમેશનો પગ ધોનારો નોકર હાજર ન હતો. ચંદનબાળાએ આ જોયું અને જેણે પોતાને પિતાતુલ્ય પ્રેમ આપ્યો છે, તેમના પગ ધોવાની-સેવા કરવાની તક મળતાં તે ખુબ ખુશ થઈ ગઈ. જ્યારે તે વેપારીના પગ ધોતી હતી ત્યારે તેના વાળ પીનમાંથી સરકી ગયાં અને નીચે પડ્યાં. વેપારીએ આ જોયું અને તેણે વિચાર્યું કે એના સુંદર લાંબા વાળ ગંદા થશે આથી એણે પોતાના હાથે એના વાળ ઊંચા કરીને ફરીને પીન સાથે બાંધી દીધા. મૂળાએ આ જોયું અને તે ચોંકી ઊઠી, ભભૂકી ઊઠી. તેને લાગ્યું કે



ચંદનબાળા વિષે કરેલી તેની શંકા સાવ સાચી હતી. હવે મૂળાએ શક્ય તેટલો ઝડપી ચંદનબાળાથી છુટકારો પામવાનો નિર્ણય કરી લીધો.

એકવાર ધનાવહ પોતાના વેપારકાર્ય અંગે ત્રણ દિવસ બહારગામ પ્રવાસે ગયા ત્યારે મૂળાને ચંદનબાળાથી મુક્તિ થવાની સુંદર તક પ્રાપ્ત થઈ ગઈ. તેણે હજામને બોલાવી તેના સુંદર વાળ કપાવી માથે મુંડન કરાવ્યું. પછી એણે ચંદનબાળાના પગમાં વજનદાર બેડીઓ પહેરાવી અને ઘરના મુખ્યભાગથી દૂર એવા એક ઓરડામાં તેને પૂરી દીધી. તેણે બધાજ નોકરોને બોલાવી ધમકાવતાં કહ્યું કે ચંદનબાળા વિષે કોઈએ ધનાવહને કશું જ કહેવાનું નથી નહીંતર તેમની પણ આવી જ દશા થશે. અને પછી મૂળા પણ ત્યાંથી નીકળી પોતાના પિયર ગઈ.

ધનાવહ જ્યારે પોતાના પ્રવાસેથી પાછા ફર્યા ત્યારે તેમણે ઘરમાં મૂળા કે ચંદનબાળાને જોયા નહીં. તેણે નોકરોને બોલાવી એ બંને અંગે પૂછ્યા કરી. નોકરોએ મૂળા તેના પિયર ગઈ છે તેમ કહ્યું પરંતુ ચંદનબાળા વિષે કશું કહ્યું નહીં કારણ કે તેઓ મૂળાથી ડરતાં હતાં. તેણે ચિંતાતુર સ્વરે નોકરોને પુછ્યું, "મારી પુત્રી ચંદનબાળા ક્યાં છે ? મહેરબાની કરીને મને સત્ય હકીકત જણાવો." છતાંપણ કોઈએ હરફ સુધ્યાં ઉચ્ચાર્યો નહીં. તે ખૂબ જ નિરાશ થઈ ગયો અને હવે શું કરવું તે કશું જ એને સમજાવું નહીં. થોડી ક્ષણો પછી એક નોકરાણીને વિચાર આવ્યો, "હું એક વૃદ્ધ સ્ત્રી છું અને હું કોઈપણ ક્ષણે મૃત્યુ પામી શકું છું. હવે મૂળા મારું વધુમાં વધુ શું બગાડી શકે તેમ છે ?" આથી ચંદનબાળા પ્રત્યે કરુણભાવ આણીને તથા વેપારી પ્રત્યે સહાનુભૂતિ દાખવીને મૂળાએ ચંદનબાળા સાથે જેવું પણ વર્તન કર્યું હતું. તે બધુ જ તેણે એને જણાવ્યું.

તે શેઠને જ્યાં ચંદનબાળાને પૂરવામાં આવી હતી, તે ઓરડા સુધી લઈ ગઈ. ધનાવહે બારણું ખોલ્યું અને ચંદનબાળાને જોઈ. તેને જોઈ તે આશ્ચર્યમાં ગરકાવ થઈ ગયો. તેણે ચંદનબાળાને કહ્યું, "અરે મારી વ્હાલી દીકરી, હું હમણાં જ તને અહીંયાથી બહાર કાઢું છું. તને ખૂબ ભૂખ લાગી હશે. લાવ હું તારા માટે થોડું ભોજન શોધી આવું." આમ કહી તે રસોડામાં તેને માટે ભોજન લેવા માટે ગયાં ત્યાં તેને કોઈપણ પ્રકારની ભોજન સામગ્રી પ્રાપ્ત થઈ નહીં પરંતુ એક સૂપડામાં થોડા અડદના બાકળાં પડ્યાં હતાં. વેપારીને અડદના બાકળાનો સૂપડો લઈ ચંદનબાળા પાસે ગયો અને કહ્યું, "હું તારી બેડીઓ કપાવવા માટે લુહારને બોલાવવા માટે જાઉં છું અને તે ઘરની બહાર નીકળી પડ્યો.

ચંદનબાળા વિચારતી હતી કે એની જીંદગી કેવી રીતે પલટાતી બદલાતી રહી છે. તેણી સાશ્વર્ય વિચારતી હતી કે પ્રારબ્ધ માનવ જીવનને કેવી રીતે પલટી નાંખીને વૈભવશાળી પરિસ્થિતિમાંથી કેવી લાચાર પરિસ્થિતિમાં મૂકી દે છે. હવે ચંદનબાળાએ નિર્ણય કર્યો કે ભોજન કરતાં પૂર્વે તે સાધુ અથવા સાધ્વીને થોડો આહાર વહોરાવવા આહારદાન કરશે. તે ઊઠી, બારણાં પાસે ચાલતી ગઈ અને એક પગ ઘરની અંદર અને એક પગ ઘરની બહાર રાખીને ઊભી રહી.

એક સુખદ આશ્ચર્ય સાથે તેણે ભગવાન મહાવીરને પોતાના તરફ આવતાં જોયાં તેણે કહ્યું, "હે પરમોપકારી પ્રભુ ! આ ખોરાકને ગ્રહણ કરો. ભગવાન મહાવીરે એવો અભિગ્રહ કર્યો હતો કે અમુક શરતોને આધીન વ્યક્તિ જ જો એમને આહાર વહોરાવશે, તો જ તેઓ ઉપવાસનું પારણું કરશે. એમની શરતો નીચે પ્રમાણે હતી.

(૧) આહારદાન કરનાર વ્યક્તિ રાજકુમારી હોવી જોઈએ.

(૨) તેને માથે મુંડન હોવું જોઈએ.

(૩) તે બેડીઓના બંધનયુક્ત હોવી જોઈએ.

(૪) તેના હાથમાં અડદના બાકળા હોવા જોઈએ અને તેમાં એક પગ ઘરના ઉંબરાની અંદર અને એક પગ ઉંબરાની બહાર હોવો જોઈએ.

(૫) તેની આંખોમાંથી અશ્રુધારા વહેતી હોવી જોઈએ.

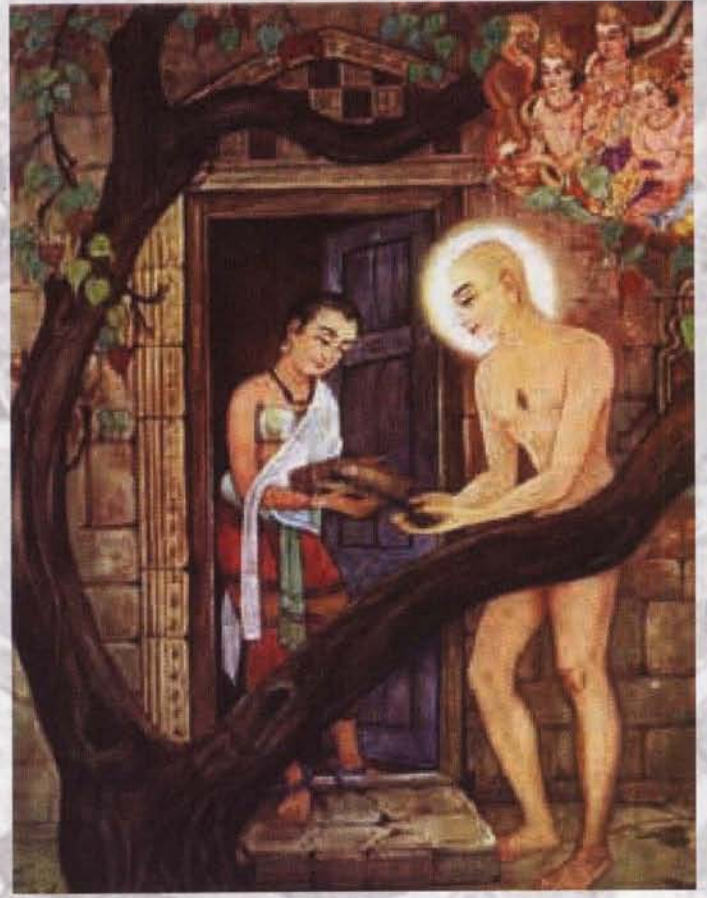
ભગવાન મહાવીરે તેણીના તરફ ધ્યાનપૂર્વક જોયું તો પૂર્વનિર્ધારિત શરતોમાંથી એક શરત હજી પૂર્ણ થતી ન હતી. તે બધી જ શરતો પૂર્ણ કરતી હતી પરંતુ એકની ખામી હતી અને તે એ કે તેની આંખમાં અશ્રુધારા વહેતી ન હતી અને આથી ભગવાન મહાવીર પાછા વળી ગયાં. ચંદનબાળા ખૂબ ઉદાસ થઈ ગઈ કે ભગવાન મહાવીરે તેના હાથે આહારદાન સ્વીકાર્યું નહીં અને

તે રડવા લાગી. તેની આંખોમાંથી અશ્રુઓની ધારા વહેવા લાગી. રડતાં રડતાં ફરી તેણે ભગવાન મહાવીરને આહારદાન સ્વીકારવાની વિનંતી કરી. ભગવાન મહાવીરે જોયું કે તેની આંખોમાંથી અશ્રુધારા વહી રહી છે અને હવે તેમની બધી જ શરતો અભિગ્રહ સંપૂર્ણપણે પૂર્ણ થઈ છે માનીને તેઓ આહારદાન સ્વીકારવા માટે પાછા ફર્યા. ચંદનબાળાએ ભગવાન મહાવીરને અડદના બાકળા વહોરાવ્યાં અને ખૂબ સંતુષ્ટ પ્રસન્ન થઈ.

ભગવાન મહાવીરે પાંચ માસ અને પચીસ દિવસ પર્યત ઉપવાસ કર્યા હતા આથી સ્વર્ગમાં દેવતાઓએ પણ ભગવાન મહાવીરના પારણાંનો દિવસ મહોત્સવપૂર્વક મનાવ્યો. ચમત્કારિક શક્તિઓના પરિણામ સ્વરૂપે ચંદનબાળાની બેડીઓ તૂટી, તેના મસ્તક પર સુંદર કેશકલાપ થયો અને તેણે ફરી રાજકુમારીનો વેશ ધારણ કર્યો. દિવ્ય સંગીત અને મહોત્સવના નાદથી રાજા શતાનિકને મહોત્સવની જાણ થઈ. તેઓ સમગ્ર પરિવાર, પ્રધાન મંડળ અને અનેક નગરજનો સાથે ચંદનબાળાને મળવા આવ્યાં. તેમાં પિતાના રાજ્યનો એક નોકર હતો, તે ચંદનબાળાને ઓળખી ગયો. તે ચંદનબાળા તરફ ગયો, નમસ્કાર કર્યા અને ધ્રુસકે-ધ્રુસકે રડી પડ્યો. રાજા શતાનિકે તેના રડવાનું કારણ પૂછ્યું. તેણે પ્રત્યુત્તર આપતાં ચંદનબાળાની ઓળખાણ આપી કહ્યું, "હે રાજન્ ! આ વસુમતી, ચંપાપુરીની રાજકુમારી રાજા દધિવાહન અને રાણી ધારિણીની પુત્રી છે" રાજા અને રાણી પણ હવે તેને ઓળખી ગયા અને તેઓને તેણીને તેમની સાથે રહેવા આમંત્રણ આપ્યું.

પછી જ્યારે ભગવાન મહાવીરને કેવળજ્ઞાન પ્રાપ્ત થયું ત્યારે તેમણે ચતુર્વિધ સંઘની સ્થાપના કરી. તે સમયે ચંદનબાળાએ ભગવાન મહાવીર પાસે દીક્ષા અંગીકાર કરી અને પ્રથમ સાધ્વી બની. તેણી જૈન પરંપરાની સાધ્વીઓની અગ્રણી બની. પછી કમશ: તેણે પણ કેવળજ્ઞાન પ્રાપ્ત કર્યું છેલ્લે જીવન-મરણના ચક્ર-ફેરામાંથી મુક્તિ પ્રાપ્ત કરી નિર્વાણ પ્રાપ્ત કર્યું.

આ કથામાં ઉલ્લેખિત ઉલ્લેખો પરથી આપણને ઘણું વ્યવહારિક જ્ઞાન પ્રાપ્ત થઈ શકે છે. મૂળાનું હૃદય ઈર્ષ્યાગ્નિથી અંધ બની ગયેલ અને તે કારણે તે ચંદનબાળાની અસલિયત પામી શકી નહીં આથી તે માતાની યોગ્ય ભૂમિકા ભજવી શકી નહીં અને પિતાની કરુણાને સમજી શકી નહીં. આ વસ્તુ તેને ભયંકર વસ્તુ તરફ દોરી ગઈ જેને પરિણામે તેણે અશુભ કર્મ બંધ બાંધ્યો. તેનો આ વ્યવહાર ઈર્ષ્યાની વિનાશાત્મક શક્તિનું ચિત્ર ઉપસ્થિત કરે છે અને આ પરથી આપણને શા માટે ઈર્ષ્યાવૃત્તિનો ત્યાગ કરવો તે સમજાવે છે. બીજું, વૃદ્ધ નોકરડીએ નિ:સ્વાર્થભાવે દયાથી પ્રેરાઈને ધનાવહને સંપૂર્ણ વિગતથી વાકેફ કર્યા અને તેણે મૂળાને હાથે પોતાના વિનાશનું જોખમ વહોર્યું. આ શુભ કાર્ય દ્વારા તેણે પુણ્ય કર્મનું ઉપાર્જન કર્યું જે જૈન ધર્મના સિદ્ધાંતનું પ્રતિપાદન કરે છે. તેવી જ રીતે ધનાવહની કરુણા અને ચંદનબાળાને પોતાની પુત્રી તુલ્ય પ્રેમ-માવજત કરી તેને જે મદદ-સહાય કરી તે અનાથને મદદ કરવાની ઈચ્છાની પૂર્તિ કરે છે. અંતિમ ચરણમાં પોતે દયાજનક પરિસ્થિતિમાં હોવા છતાં પણ ભગવાન મહાવીરને આહારદાન કરવું તે અત્યંત નિ:સ્વાર્થ અને હૃદયના ઊંડાણમાંથી ઉદ્ભવતું સાત્વિક વર્તન છે. જૈન ધર્મના સિદ્ધાંતનું અનુસરણ કરીને છેવટે ચંદનબાળા મુક્તિપંથે પ્રયાણ કરે છે.



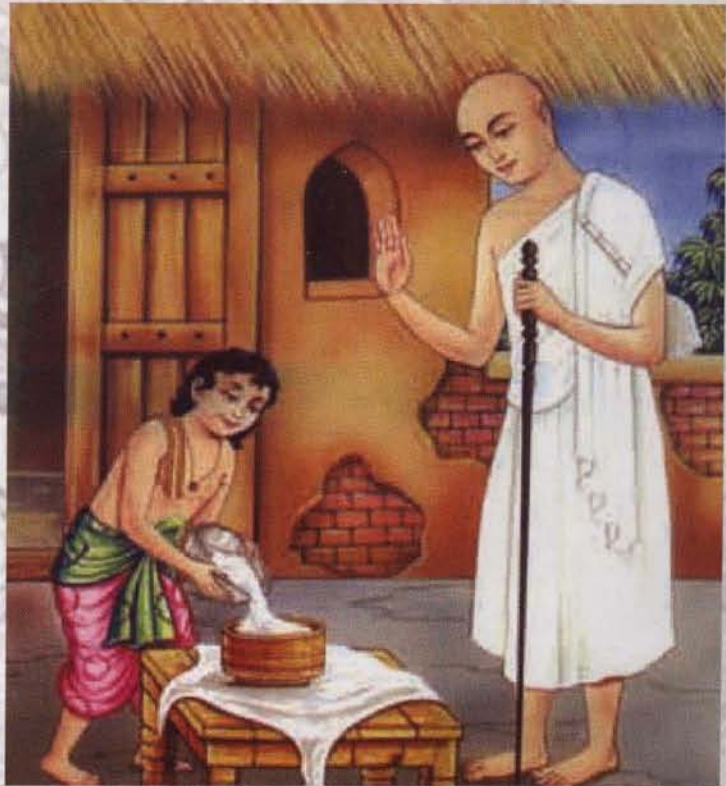
Shälibhadra

Once upon a time, there lived a poor woman and her son in a small village. One day, there was a festival in the village and all the kids, including the poor boy, were playing together. After playing, all except the poor boy, started to eat Kheer (rice pudding) that they had brought with them. The poor boy did not have Kheer to eat. He felt bad and ran home to his mother. He asked her if she would make some Kheer for him since all other children were eating it. His mother said that she could not make Kheer and told him to eat whatever she had cooked. He started crying and insisted on having Kheer. His mother could not bear to see him cry. Therefore, she went to a neighbor's house and borrowed some milk, sugar, and rice, and made Kheer for her son. She poured the Kheer into a dish and left to bring some water from the well.

As the boy was about to start eating, he heard the words, "Dharma läbha" (meaning, may you be blessed with spirituality, usually spoken by Jain Sädhus and Sädhvis when they arrive at a lay person's house for Gochari - food). He saw a Jain Sädhu at the door. Without hesitation, the hungry boy invited the monk in and offered him the Kheer. He poured all the Kheer from his plate into the monk's container. He was happy that he could offer this to the monk even though nothing was left for him to eat. His good intentions and his pious action helped him earn good Karmas.

In his next life he was born as Shälibhadra in a very rich family. His life was like being in heaven. His parents were Bhadrä Shethäni and Gobhadra Sheth. His father had renounced the world to become a monk when Shälibhadra was a young boy. His mother provided him all the comforts and luxury and never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to 32 beautiful women.

One day, some merchants from Nepal came to town to sell some very exquisite diamond studded shawls. They went to King Shrenik's court where the king told them that he could not afford to buy such expensive shawls. The merchants returned from court in utter disappointment because they were hoping to sell some shawls to the king. The merchants also thought that since the king could not afford to buy any then none of his people would have enough money to buy their shawls in this city and decided to leave town.



The boy is happily offering Kheer to the monk

When Bhadrā Shethāni heard this, she sent a messenger and requested the merchants to visit her. The merchants were reluctant to go because if the king could not buy a shawl, how could any of the residents buy such expensive shawls! When they reached the house, Bhadrā Shethāni asked, “How many shawls do you have?” They said they had sixteen shawls. She said, “Only sixteen? I need thirty-two shawls because I have thirty-two daughters-in-law.” The merchants thought she was joking believing that she would not even buy one. She said, “Please take out those shawls.” They took out the sixteen shawls. The merchants were surprised that without a second thought she bought all sixteen shawls. They were further astounded to see her tearing such precious shawls into two pieces in front of them and giving a piece to each of her daughters-in-law to wipe their feet. The merchants were stunned but left with joy. The daughters-in-law used the pieces once and threw them away.



Bhadrā Shethāni buying very expensive shawls for her daughters-in-law

One of the servants at Shālibhadra’s palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls and he was also very proud of such rich people upholding the good name of his kingdom. He invited Shālibhadra to his court to honor him. When Bhadrā Shethāni found out, she went to the king and told him that her son was very shy, and invited the king to come to their palace. King Shrenik accepted the invitation and went to Shālibhadra’s palace. When King Shrenik reached there, he realized that his own palace was nothing compared to Shālibhadra’s palace. Bhadrā Shethāni offered him a place to sit and asked Shālibhadra to come down to honor and respect the king.

Shālibhadra did not know anything about the king or his kingdom and thought that there was some sort of merchandise that his mother wanted to show him. So he said, “I do not want to see it but you go ahead and buy it.” His mother said, “This is not merchandise. He is our king, our master, and you need

to come down to greet and honor him.” The word “master” started ringing in his ears. He wondered, “Why should I have a master over me? I should be the master of myself.” While thinking like this, he came down and paid his respect to the king, but he did not stay very long.

He kept thinking that he was not a free person because there was someone like a king and master over him. He started to think about his father (who had become a monk) and the real meaning of life. He decided at that very moment to become a monk and told his family about his decision. His mother and all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions and family members at once, he agreed to spend one day with each of his wives and at the end of thirty-two days he would become a monk. He started to do that the very same day.

Shālibhadra had a sister named Subhadrā. She was married to Dhannā. Dhannā had eight wives. One day Subhadrā was giving her husband Dhannā a bath and suddenly tears rolled down her face and fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk and that he had been spending one day with each of his wives and at the end of 32 days he will become a monk. Dhannā laughed and told Subhadrā, “Your brother is a coward. If he wants to become a monk, then why wait for 32 days?” Subhadrā was upset to hear that, and told her husband, “It is easier said than done.” This sparked awareness in Dhannā’s mind and he told her, “I am leaving all eight of you right now to become a monk.” Subhadrā was taken by surprise. She thought that her husband was joking. However, Dhannā said, “It is too late now. I am determined to become a monk. If you all want to join me, you are welcome.” Seeing Dhannā’s determination, Subhadrā and other his seven wives decided to become nuns.

Dhannā then went to his brother-in-law Shālibhadra’s palace and challenged him, “Hey Shālibhadra! If you really want to leave your family and possessions, then what are you waiting for? Join me.”

Shālibhadra heard him and accepted the challenge. He told his wives and other family members, “I am leaving you all today.” He went down to join his brother-in-law. All of them went to Lord Mahāvīr, accepted Dikshā and became monks and nuns.

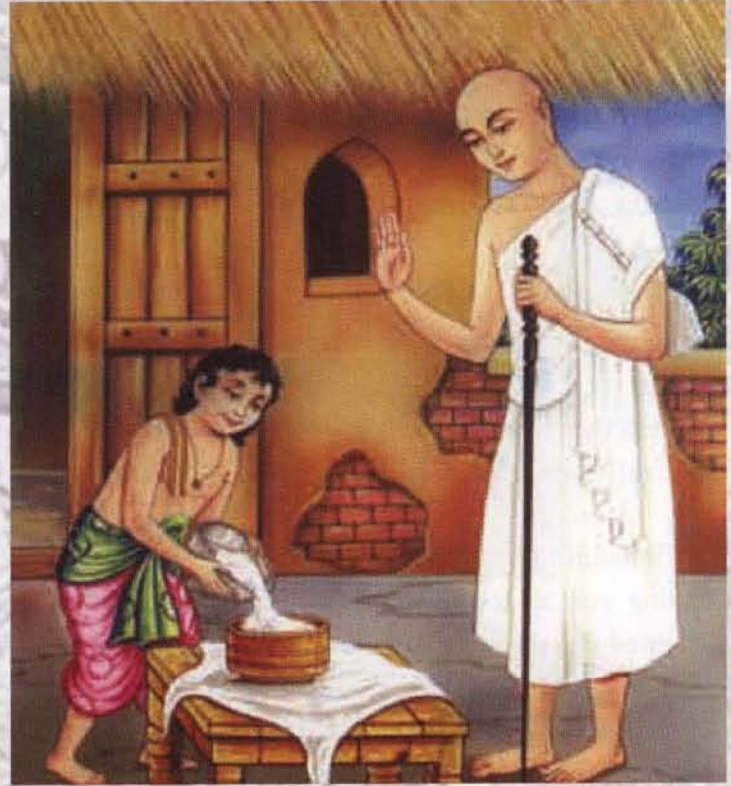
After observing severe penances as monks, Dhannā and Shālibhadra were born as heavenly beings in heaven. From there, they will be born again as human beings and attain liberation.

Selfless service always pays off. Neighbors helping neighbors reflects a caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Shālibhadra. As a result, he was able to leave everything easily. Good deeds always leave an imprint on the soul. Good deeds and practicing penance ultimately leads to the liberation of the soul.

શાલિભદ્ર

એક નાનકડા ગામમાં એક ગરીબ સ્ત્રી તેના પુત્ર સાથે રહતી હતી. એક દિવસ ગામમાં ઉત્સવ હતો. આ ગરીબ બાળક અન્ય બાળકો સાથે રમત રમી રહ્યો હતો. રમત પૂર્ણ થયા પછી, એક ગરીબ બાળક સિવાય બધાજ બાળકો પોતાની સાથે ખીર લાવ્યાં હતાં તે ખીર ખાવા માંગ્યા. પરંતુ ગરીબ બાળક પાસે ખાવા માટે ખીર ન હતી. તે ખૂબ ઉદાસ-દુઃખી થયો અને દોડતો પોતાની માતા પાસે ઘરે પહોંચ્યો. તેણે પોતાની માતાને બધાજ બાળકો ખીર ખાય છે, અને તેને પણ ખાવી છે માટે થોડી ખીર બનાવી આપવા આજીજી કરી. તેની માતાએ સમજાવતાં કહ્યું કે તે અત્યારે તેના માટે ખીર બનાવી શકે તેમ નથી આથી જે કાંઈ તેણે રાંધ્યું છે તે ખાઈ લેવા માટે કહ્યું. બાળકે તો રડવાનું શરુ કર્યું અને ખીર ખાવા માટે જ આગ્રહ સેવ્યો. માતા પોતાના બાળક ને રડતો સાંખી શકે નહિ આથી તેણી પાડોશીના ઘરેથી થોડું દુધ, સાકર અને ચોખા લઈ આવી અને પોતાના બાળક માટે ખીર બનાવી. તેણે ખીર એક થાળીમાં કાઢી અને પોતે કૂવે પાણી ભરવા માટે ગઈ.

જેવો બાળક ખીર ખાવાની તૈયારી કરતો હતો, ત્યાંજે તેણે ધર્મલાભ (અર્થાત તમે આધ્યાત્મિક ક્ષેત્રે પ્રગતિ કરો. સામાન્ય રીતે જૈન સાધુઓ અને સાધ્વીઓ જ્યારે કોઈ પણ શ્રાવકના ઘરે ગોચરી ગ્રહણ કરવા પધારે છે ત્યારે આવા શુભાશીષો પાઠવે છે) તેણે જૈન સાધુ ને દ્વાર પર ઉભેલા જોયા. કોઈ પણ ખચકાટ બિના તે ભૂખ્યા બાળકે સાધુને અંદર આવકાર્યા અને તેમને ખીર સ્વીકારવા કહ્યું. તેણે પોતાની થાળીમાંથી બધીજ ખીર સાધુના પાતરામાં વહોરાવી દીધી. પોતાને ખાવા માટે ખીર બિલકુલ વધી ન હોવા છતાં પણ પોતે સાધુને ખીર વહારાવી આથી તે ખૂબ સંતુષ્ટ-આનંદિત હતો. પોતાના શુભ સંકલ્પ અને પવિત્ર ઉમદા કાર્ય વડે તેણે શુભ કર્મ બંધ ઉપાદાન કર્યો. તે પછીના જન્મમાં તેણે એક અતિ ધનાઢ્ય કુટુંબમાં શાલિભદ્ર રુપે જન્મ ધારણ કર્યો અને એ સ્વર્ગમાં દેવો જેવું સુખ ભોગવતો હતો. ગોભદ્ર શેઠ અને ભદ્રા શેઠાણી તેના માતા-પિતા હતાં.. શાલિભદ્ર જ્યારે યુવાવસ્થામાં હતો, ત્યારે જ તેના પિતાએ સંસારનો ત્યાગ કરી સાધુ જીવન સ્વીકાર્યું હતું. તેની માતા ભદ્રા શેઠાણી તેના માટે સર્વ પ્રકારની સુવિધાઓ અને ભોગ વિલાસની સામગ્રીઓ ઉપલબ્ધ કરાવતી. પરંતુ તેને ક્યારેય પણ મહેલની બહાર જવા દેતી ન હતી. કારણ તેને સતત ડર હતો કે કદાચ તેનો પુત્ર પણ તેના પિતાનું અનુસરણ કરી સાધુ થઈ જશે. એમ કહેવાતું હતું કે સ્વર્ગના દેવો પણ તેની આવી ઉત્તમ કોટિની જીવન શૈલીની ઈર્ષ્યા કરતા હતાં. જ્યારે તે મોટો થયો ત્યારે બત્રીસ સુંદર કન્યાઓ સાથે તેના લગ્ન કરવામાં આવ્યાં.



એક દિવસ નેપાળથી કેટલાંક વેપારીઓ ઉત્કૃષ્ટ હીરાજડિત શાલ વેચવા માટે શહેરમાં આવ્યાં. તેઓ રાજા શ્રેણિકના દરબારમાં ગયાં. રાજાએ તેમને કહ્યું કે આટલી મોંઘીદાટ શાલ ખરીદવી પરવડી શકે તેમ નથી તો પણ કોઈ પણ સામાન્ય નાગરિક પ્રજાજન પાસે તો આ શાલ ખરીદવા જેટલી સંપત્તિ ન જ હોઈ શકે. એમ વિચારીને તેઓએ શહેર છોડવાનું નિર્ણય કર્યો.

ભદ્રા શેઠાણીએ જ્યારે આ વાત સાંભળી ત્યારે તેએ સંદેશવાહકને મોકલીને વેપારીઓ સોદાગરોને પોતાના ઘરે પધારવાની

વિનંતિ કરી, વેપારી તેના ઘરે જવા અનિચ્છુક હતાં કારણ કે જો રાજા પોતેજ એક પણ શાલ ખરીદી શક્યો નહી તો પછી બીજો કોઈ સામાન્ય નાગરિક આટલી મૂલ્યવાન શાલ કેવી રીતે ખરીદી શકે? જ્યારે તેઓ તેના ઘરે પહોંચ્યા ત્યારે ભદ્રા શેઠાણીએ પુછ્યું, તમારી પાસે કેટલી શાલ છે? તેઓ એ કહ્યું કે તેમની પાસે સોળ શાલ છે. તેએ કહ્યું કે માત્ર સોળ ? મને તો બત્રીસ જોઈએ છે કારણ કે મારે બત્રીસ પુત્રવધૂઓ છે. વેપારીઓએ વિચાર્યું કે તેઓ એક પણ શાલ ખરીદી શકે તેમ નહી હોય એટલે તે મજાક કરી રહી લાગે છે. તેએ કહ્યું મહેરબાની કરી એ બધી જ શાલ બહાર કાઢી મને બતાવો. વેપારીઓએ સોળે શાલ બહાર કાઢી. તેએ એક ક્ષણની પણ વિચાર કે વિલંબ કર્યા વિના તે બધીજ સોળે શાલો ખરીદી લીધી તેથી વેપારીઓ આશ્ચર્યમાં ગરકાવ થઈ ગયા. તેએ જ્યારે આવી અમૂલ્ય ઉત્કૃષ્ટ શાલને બે ટુકડામાં ફાડીને બત્રીસ ટુકડા કરીને તેમની સમક્ષ જ બત્રીસે પુત્રવધૂઓને તેમના પગ લૂછવા માટે આપ્યાં. ત્યારે વેપારીઓ તો આશ્ચર્યથી સ્તબ્ધ થઈ ગયાં. વેપારીઓ ખરેખર દિગ્મૂઢ થઈ ગયા હતાં પરંતુ તેએ પ્રસન્નતાપૂર્વક વિદાય લીધી. પુત્રવધૂઓએ તે શાલના ટુકડાઓનો એક વાર ઉપયોગ કર્યો



અને પછી તેમને ફેંકી દીધાં.

શાલિભદ્રના સેવકોમાંનો કોઈ એક સેવક રાણીથી પરિચિત હતો. આથી તે શાલનો એક ટુકડો રાણીને બતાવવા લઈ ગયો. આ જાણી રાણી નિરાશ તો થઈ પરંતુ પોતાના રાજ્યમાં આવા સમૃદ્ધ લોકો વસે છે જાણી તેણે પ્રસન્નતા પણ અનુભવી. તેણે શ્રેણિક રાજા સાથે શાલ વિષયક વાત કરી. એટલે રાજાને પણ તેમના રાજ્યમાં વસતા આવા સમૃદ્ધ લોકો પ્રત્યે ગર્વ ઉત્પન્ન થયો કે જેમના થકી તેમના રાજ્યનું ગૌરવવંતુ સ્થાન છે, તે વાતને સમર્થન મળ્યું. તેણે શાલિભદ્રનું બહુમાન કરવા માટે તેમના દરબારમાં પધારવાનું આમંત્રણ પાઠવ્યું. જ્યારે ભદ્રાશેઠાણીને આ વાતની જાણ થઈ ત્યારે તેણે પોતેજ રાજા પાસે પહોંચી અને જણાવ્યું કે તેનો પુત્ર ઘણોજ શરમાળ છે અને પોતે રાજાને પોતાના મહેલમાં પધારવાનું આમંત્રણ આપ્યું. જ્યારે શ્રેણિક રાજા શાલિભદ્રના ઘરે પહોંચ્યા ત્યારે તેમને લાગ્યું કે તે શાલિભદ્રના મહેલની સરખામણીએ પોતાના મહેલની કોઈજ કિંમત નથી. ભદ્રાશેઠાણીએ રાજાને આસન ગ્રહણ કરવાની વિનંતિ કરી અને શાલિભદ્રને રાજાના સત્કાર માટે ઉપલા માળેથી નીચે આવવા અને તેમનો આદર સત્કાર કરવા માટે કહ્યું.

શાલિભદ્ર રાજા અથવા રાજ્ય વિશે કશુંજ જાણતો ન હતો. તેણે વિચાર્યું કે વેપારીઓ પાસે કોઈ હશે જે તેની માતા તેને બતાવવા ઈચ્છતી હશે. આથી તેણે કહ્યું હું તે કોઈ પણ વસ્તુ જોવા કે ચકાસવા ઈચ્છતો નથી. તું જ તારી જાતે નિર્ણય કરીને

તારે ખરીદવું હોય તે બધુજ ખરીદી લે. તેની માતાએ કહ્યું આ કોઈ સોદાગર વેપારી નથી. આ આપણા રાજા છે. આપણા માલિક છે. આથી તારે તેમનું અભિવાદન કરી તેમને માન આપવા, સત્કાર કરવા નીચે આવવાનું છે. માલિક શબ્દ સંપૂર્ણપણે તેના કાનમાં ગૂંજવા લાગ્યો. તેને આશ્ચર્ય થયું શા માટે મારો ઉપરી કોઈ માલિક હોઈ શકે? હું પોતેજ મારી જાતનો માલિક-રાજા છું. આ પ્રમાણે વિચાર કરતા તે નીચે આવ્યો. રાજાનું અભિવાદન કરી તેમનો યોગ્ય માન-સત્કાર કર્યો પરંતુ ત્યાં લાંબો સમય રોકાયો નહિ.

તેની વિચારધારા તો ચાલુ જ હતી. તે વિચારવા લાગ્યો કે તે પોતે મુક્તાત્મા નથી- કારણ કે તેના માથે કોઈ ઉપરી માલિક જેવો રાજા છે. તે પોતાના પિતાશ્રી કે જેઓ એ સાધુત્વ ગ્રહણ કર્યું છે અને જિંદગીની સાચી વાસ્તવિકતા તેના વાસ્તવિક અર્થ વિશે વિચારવા લાગ્યો અને તે જ ક્ષણે તેણે મનોમન સાધુ થવાનો નિર્ણય કરી લીધો, અને પોતાના કુટુંબીજનોને પોતાના નિર્ણયથી વાકેફ કર્યા. તેની માતા અને તેની બત્રીસ પત્નીઓએ તેને થોડો વધારે સમય તેમની સાથે રોકાઈ જવા જ્યારે ખૂબ આજીજી વિનંતિ કરી પરંતુ હવે તો તેણે આ સંસાર છોડવાનો પાકો નિર્ધાર કરી લીધો હતો. પોતાની સંપૂર્ણ સંપત્તિ સમૃદ્ધિ અને કુટુંબીજનોની કુટુંબીજનોનો એકી સાથે ત્યાગ કરવાને બદલે તે દરેક પત્ની સાથે એક-એક દિવસ વીતાવશે અને બત્રીસ દિવસને અંતે સાધુત્વનો સ્વીકાર કરશે તેવી રજુઆત કરી. અને એજ દિવસથી તેણે આ પ્રમાણેનું વર્તન શરૂ કર્યું.

શાલિભદ્રને સુભદ્રા નામે બહેન હતી. તેના લગ્ન ધન્ના સાથે થયા હતાં. ધન્નાને આઠ પત્નીઓ હતી. એક દિવસ સુભદ્રા તેના પતિને સ્નાન કરાવી રહી હતી ત્યારે એકાએક તેની આંખમાં અશ્રુઓ મુખ પરથી સરી ને ધન્ના પર પડ્યા. ધન્નાએ તેને રડવાનું કારણ પૂછ્યું તેણે કહ્યું કે તેના ભાઈએ સાધુત્વ સ્વીકારવાનો પાકો નિશ્ચય કરી લીધો છે અને તે પ્રત્યેક દિવસે એક-એક પત્નીનો ત્યાગ કરીને બત્રીસમે દિવસે સાધુત્વ સ્વીકારશે. ધન્નાએ હસતાં હસતાં સુભદ્રાને કહ્યું: તારો ભાઈ કાચર છે. જો તેણે સાધુ જીવન અપનાવવું જ છે- સાધુ બનવું જ છે તો પછી શા માટે બત્રીસ દિવસની રાહ જોવી જોઈએ? પતિનું આવું કથન સાંભળી સુભદ્રા વ્યથિત થઈ ગઈ. તેણીએ પતિને કહ્યું: કરવા કરતાં બોલવું સરળ છે. તેના આ શબ્દ પ્રયોગથી જ ધન્નાના મનમાં જ્ઞાનની ચિનગારી પ્રગટી ઉઠી અને તેણે સુભદ્રા ને કહ્યું હું તમારો આઠે પત્નીઓનો અત્યારે જ ત્યાગ કરીને સાધુત્વ અંગીકાર કરું છું. સુભદ્રા અસમંજસ, આશ્ચર્યમાં ગરકાવ થઈ ગઈ. તેને લાગ્યું કે તેના પતિ મજાક કરી રહ્યા છે. પરંતુ ધન્નાએ કહ્યું હવે ઘણુંજ મોડું થઈ ગયું છે. જો તમે બધાજ મારુ અનુસરણ કરવા ઈચ્છતાં હોય તો તમે બધાજ આવકાર્ય છો. ધન્નાનો મક્કમ નિર્ધાર જાણીને સુભદ્રા અને અન્ય સાતે પત્નીઓએ પણ સાધ્વી બનવાનો નિર્ણય કર્યો.

આ પછી ધન્ના તેના સાળા શાલિભદ્રના મહેલ ગયો અને તેને પડકારતા કહ્યું "અરે! શાલિભદ્ર ખરેખર, જો તું તારા કુટુંબીજનો- સ્નેહીઓ અને સર્વ સંપત્તિનો ત્યાગ કરવા ઈચ્છતા હોય તો હવે રાહ શેની જુએ છે? ચાલ મારી સાથે જોડાઈ જા."

શાલિભદ્રે બનેવીની વાત સાંભળી અને તેમનો પડકાર ઝીલી લીધો. તેણે તેની પત્નીઓ અને માતા સહિત કુટુંબીજનોને કહ્યું "હું અત્યારે જ તમારા બધાનો સંપૂર્ણ પણે ત્યાગ કરું છું." તે પોતાના બનેવી સાથે ચાલી નીકળવા નીચે આવ્યો. તેઓ બધાજ તીર્થંકર મહાવીરસ્વામી પાસે ગયા. બધાએ દીક્ષા અંગીકાર કરી અને સાધુ-સાધ્વી પદ ગ્રહણ કર્યું.

ઉગ્ર તપશ્ચર્યાની આરાધના કરવા ધન્ના અને શાલિભદ્રે સ્વર્ગમાં દેવરુપે જન્મ ધારણ કર્યો. ત્યાંથી ચલ્યાને તેઓ ફરી માનવજન્મ ધારણ કરશે અને મોક્ષને પ્રાપ્ત કરશે.

નિસ્વાર્થ સેવા અચૂક ફળ આપે છે. પાડોશીઓ પરસ્પર એક-બીજાને મદદ કરે તો નિશ્ચિતપણે પ્રેમાળ ભદ્ર સમાજને પ્રતિબિંબિત કરી શકે છે. દાનવૃત્તિના એક સદ્ગુણથી નાના બાળકને શાલિભદ્રના જીવન રુપ અનેક ગણો બદલો ઈનામ રુપે પ્રાપ્ત થયો. પરિણામસ્વરુપે તે દરેક વસ્તુનો સરળતાથી ત્યાગ કરવાને શક્તિમાન હતાં. શુભ કાર્યો હંમેશા આત્મા પર સુંદર રીતે અંકિત થઈ જાય છે. શુભ કાર્યો અને ઉગ્ર તપશ્ચર્યા- એ બંને આત્માને મુક્તિ તરફ દોરી જતી અંતિમ પરમ ક્રિયાઓ છે.

GOING TO THE TEMPLE

Ketan asked Ravi, "What do you do in the temple?" Ravi said, "I worship Jina and do prayer and recite Rosary. It will be interesting for you to go, too. Nobody should feel shy about going to the temple. After all, it is our worshipping place". Ketan asked, "If there is any particular procedure to follow while in the temple?" Ravi said, "People do different things in different way and I will explain Dash-trik (ten essential things) which should be done by everybody."

When we go to temple, we wear simple or special clothes just for the temple. We do not wear silk or leather articles. We take a bath before going to temple, and if not, then at least be in a clean condition. As we get close to the temple, and if we could see the idols of Jinas from outside, then say "Namo Jinanam" while placing folded hands over slightly bent forehead which means "I salute Jina" Before entering the temple, we take off shoes. After this, we do the ten different things in a given sequence and each of these ten things has three different ways of doing them. Therefore, some people call them "Dash-trik" These ten things are:

Nissih (renunciation)

Pradakshina (circumambulation - going around the Jina's idol)

Pranam (salutation)

Puja (worship)

Avastha-chintan (contemplation upon the various states of the Lord)

Disha-tyag (do not look here and there, but look only at the Jina's idol)

Pramarjan (cleaning the ground before sitting down)

Alamban (support)

Mudras (postures for meditation)

Pranidhan (be absorbed)

Nissih (Renunciation): Nissih means renunciation (give up). It is said three times in the temple. The first "Nissih" is said while entering the temple to discard all the thoughts relating to worldly affairs (Samsar). The second "Nissih" is said while entering the actual area of the Jina idol (gabharo) to discard thinking of such things as the cleaning of the temple and its management. The third "Nissih" is said right after finishing the worship with physical substances (dravyapuja) and at the beginning of psychic worshipping (Chaityavandan).

Pradakshina (Circumambulation): We keep the holy substances always on our right side. Therefore, we circumambulate (go around) Jina idols three times keeping them on our right side, that is from our left to the right. While going around, we remind ourselves that Arihants are precious, that they are our mentor, and that one day we will be like them. This contemplation of the Arihants would help us overcome attachment and hatred. Three circumambulations should also remind us that there are three remedies to overcome attachment and hatred; they are right jnan (gnan), right darshan, and right charitra. Therefore, we should also contemplate how to acquire them. Some feel as if they are going around Samavasaran itself.

Pranam (Salutation): We salute the idols of Arihants three times. 1) The first salutation is offered at the time of first seeing the idols of Arihants (usually at the time of entering temple) with placing the folded hands over slightly bent forehead and saying Name Jinanam. 2) The second salutation is done with folded hands and bowed body as we enter the gabharo. 3) The third salutation is done while performing the glorifying prayers (Chaityavandan - psychic worshipping) while touching the ground with five limbs (2 knees, 2 hands and the forehead) bent down. This is called Panchanga-pranipat.

Puja (worship): There are three kinds of worships offered: 1) The first worship is called Angapuja. This is done by touching the different parts of an idol of Arihant with water or milk, sandal wood paste and saffron, and a flower. 2) The second worship is called Agrapuja, which is done by placing incense, lamp, rice, fruit and sweets in front of idols. First and second worships together make the worship by eight kinds, Ashtprakari puja. These two are called physical worship. 3) The third worship is called Psychic (Bhava-puja) which is done by chanting glorifying prayers (Chaityavandan).

Avasthachintan (Contemplating on the different states of Arihants): After completing the physical worship, one must carry out this contemplation. The male person should stand on the right side of idol of Arihant (that is the left side if facing the idol) while the woman should stand on left side of it (that is the right side if facing the idol). Standing this way, we should contemplate on the three different states which Arihants went through. They are 1) Pindastha avastha, 2) Padastha avastha, and 3) Aroopastha avastha. In Pindastha avastha we contemplate on his a) Janmavastha, b) Rajyavastha, and c) Shramanavastha.

Janmavastha: Oh Lord, during your third last life, you observed any of twenty entities to acquire Tirthankar Nam Karma like psychic compassion towards all living beings, etc. When you were born to be a Tirthankar, all of 56 goddesses of directions and 64 Indras performed oblation to you. How great you were that even at such occasion, you did not feel proud of what was happening around. Your loftiness is blessed.

Rajyavastha: Oh Lord, you had the status of a Prince. You had the princely power and grandeur, and yet you were neither attached to them nor felt hatred about them. You were like a Yogi who is detached. Glory to your self-abnegation (renunciation).

Shramanavastha: Oh heroic Lord, you renounced the worldly power and luxury without any hesitation, became a monk or nun (sadhu or sadhvi). You carried out heroic endeavors for the attainment of spiritual elevation, bearing the most bitter obstacles and calamities. At times, you carried out incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the terrible ghati karmas. Glory to your austerity. Glory to your bravery. Glory to your tolerance.

Padastha Avastha: In this, we contemplate the state of his life as a Tirthankar. As Tirthankar Arihant, you acquired the 34 super specialities (atishay) and offered us spiritual sermons on Tattvas filled with 35 virtues of the speech. You then established the four-fold Jain sangh, tirtha, and Jain Shasan. You explained the noble doctrines of Jiva tattva and Ajiva tattva of the universe. You showed the path of salvation comprised of the right faith, right knowledge, and right character. You expounded the immortal philosophical doctrines like Anekantvad, Syadvad, and Naya, etc.

Aroopastha Avastha: In this, we contemplate on the pure form of Jina. 0, Paramatma (supreme being)! You have destroyed totally all your Karmas, and you have become bodiless, formless, pure, awakened, liberated, and perfect. Having attained this state, you are absorbed in infinite knowledge and indescribable bliss. You embody countless virtues. Your state is absolutely free from stains, distortion, and agitation. In this state, death, disease, distress, or poverty, and all such adversities do not exist. 0 Lord, thou art blessed!

Dishatyag (Do not see here and there but see only the Jina's idol): Now we perform the Psychic (bhav) worshipping known as Chaityavandan. This should not be impaired by anything. We start the Chaityavandan in our mind and it should not be shaken even to the slightest extent. Our eyes and mind must be fixed on the idol and we shall not look around, until it is over.

Pramarjan (Cleaning the ground before sitting down): Before sitting we should clean the ground three times with our upper cloth, so that no small insect may be hurt by sitting there.

Alamban (Support): Having sat down, we must keep three supports in our mind: 1) The image of the Lord, 2) The sutras we utter, and 3) their meaning. Our mind should be concentrated on these three things.

Mudra (Posture): Among the eight steps of meditation, the right posture is the third step. The right posture is very much necessary to attain the sublime concentration during Chaityavandan.

Yoga Mudra: During chaityavandan and the recital of the sutras, we must sit straight with both palms together and the fingers of one hand in the spaces between the fingers of the other hand, and the elbows to the sides of our stomach.

Muktashukti Mudra: We must keep our hands in the posture of an oyster shell, with both hands together so that there is a space between the two palms where the fingers meet. This posture is used at the time of recitation of the sutras "Javanti Cheyi Ayim", "Javantkevi Sahu", and "Jai Viyaraya" sutras.

Jin Mudra: At the time of Kayotsarg, we stand up in such a way that there is a distance of 4 inches between the two feet at the toes in the front while the heels almost touch each other. Our hands should be hanging down. Our eyes should be fixed on the tip of our nose. Jina stood in Kayotsarga with this posture.

Pranidhan (be absorbed): We should concentrate our senses, our body, our voice, and our mind on carrying out Chaityavandan and we should not let them wander.

The precautions to be taken in respect of pooja or worship:

We must respect the idols of Arihants as Jina in reality. In case, the idol of Arihant has to be carried from one place to another; it should be carried in reverence holding straight with the support of the both hands beneath it.

At the time of worshipping Arihants with substances, you may bring the necessary substances from your house.

The flowers selected should have naturally fallen down, and should not be plucked for this purpose.

The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together and they should not be washed.

While using a brush to clear the things stuck to the idols of the Jinas, it should not make even the slightest noise. We may clean with a wet thick cloth to remove the saffron etc. Do not rub the idols roughly.

The flowers, the decorations, and the smearings which are used for various parts of the idols of the Arihants should not be allowed to fall to the ground. In case they do fall down, they should not be used again and they should be kept in a clean plate.

In case, we have to rub the saffron (Keshar) we must close our mouth, and when we finish we should wash our hands and the slab.

You must recite the hymns and sutras relating to the Chaityavandan in such a way, that we do not disturb the concentration and devotion of others.

While reciting Chaityavandan, we should not engage in any other activities, including forming the swastika, etc.

When we get out of the temple, we should not turn our back towards the idols of Arihants. Rather, we should walk backwards few steps first and then turn sideways.

NAVKAR MANTRA

Namo Arihantanam:	I bow down to Arihanta,
Namo Siddhanam:	I bow down to Siddha,
Namo Ayariyanam:	I bow down to Acharya,
Namo Uvajjhayanam:	I bow down to Upadhyaya,
Namo Loe Savvasahunam:	I bow down to Sadhu and Sadhvi.
Eso Panch Namukaro:	These five bowings downs,
Savva-pavappanasano:	Destroy all the sins,
Manglananch Savvesim:	Amongst all that is auspicious,
Padharnam Havei Mangalam:	This Navkar Mantra is the foremost.

The Navkar Mantra is the most important mantra in Jainism and can be recited at any time. While reciting the Navkar Mantra, we are bowing down with respect to Arihantas (souls who have reached the state of non-attachment towards worldly process), Siddhas (liberated souls), Acharyas (heads of sadhus and sadhvis), Upadhyayas (those who teach scriptures to sadhus and sadhvis), Sadhus and Sadhvis (monks and nuns who have voluntarily given up social, economical and family relationships) Collectively, they are called Panch Parmesthi (five supreme spiritual entities). In this mantra we worship their virtues rather than worshipping any one particular person; therefore, this Mantra is not named after Lord Mahavir, Lord Parshvanath or Adinath, etc. When we recite Navkar Mantra it, also reminds us that, we need to be like them. This mantra is also called Namaskar or Namokar Mantra because we are bowing down.

The Navkar Mantra contains the main message of Jainism. The message is very clear. If we want to be liberated from this world then we have to take the first step of renunciation by becoming a monk or a nun. This is the beginning. If we stay on the right path then we will proceed to a higher state, Arihant, and ultimately proceed to Siddha after nirvana (liberation from the cycle of birth and death). The goal of every Jain is, or should be, to become a siddha.

1. ARIHANTAS



The word Arihanta is made up of two words: 1) An, meaning enemies, and 2) hanta, meaning destroyer. Therefore, Arihanta means a destroyer of the enemies. These enemies are not people like you, me, or any animal, or plant, etc. These enemies are inner desires known as passions. These include anger, ego, deception, and greed. These are the internal enemies within us. Until we control our passions, the real nature or the power of our soul will not be realized or manifested. When a person (soul) wins over these inner enemies he/she is called Arihanta. When that happens, the person has destroyed the four-ghati karmas namely Jnanavamiya (knowledge blocking) Karma, Darshanavamiya (perception blocking) Karma, Mohniya (passion causing) Karma and Antaraya (obstacle causing) Karma. These karmas are called ghati karmas because they directly affect the true nature of the soul.

Arihanta attains: 1) Kevaljnan, perfect knowledge due to the destruction of all Jnanavarniya Karmas, 2) Kevaldarshan, perfect perception due to the destruction of all Darshanavarniya karmas, 3) becomes passionless due to the destruction of all Mohaniya Karmas, and 4) gains infinite power due to the destruction of all Antaraya Karmas. Complete knowledge and perception means they know and see everything everywhere that is happening now, that has happened in the past, and that will happen in the future. Arihantas are divided into two categories: Tirthankar and Ordinary. Tirthankaras are special Arihants because they revitalize the Jain Sangh (four-fold Jain Order) consisting of Sadhus, Sadhvis, Shravaks (male householders), and Shravikas (female householders). During every half time cycle, twenty-four persons like us rise to the level of Tirthankar. The first Tirthankar of our time period was Lord Rushabhdev, and the twenty-fourth and last Tirthankar was Lord Mahavira, who lived from 599 B. C. to 527 B. C. A Tirthankar is also called a Jina. Jina means conqueror of passions. At the time of nirvan (liberated from the worldly existence), Arihanta sheds off the remaining four aghati karmas namely 1) Nam (physical structure forming) Karma, 2) Gotra (status forming) Karma, 3) Vedniya (pain and pleasure causing) Karma and 4) Ayushya (life span determining) Karma. These four karmas do not affect the true nature of the soul; therefore, they are called Aghati karmas. After attaining salvation these Arihants are called Siddhas.

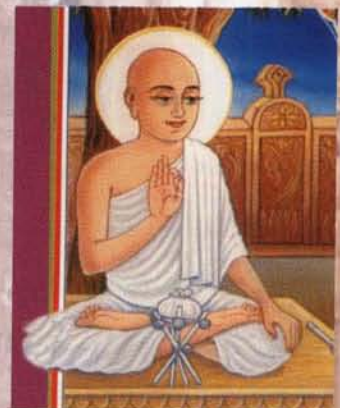
2. SIDDHAS



Siddhas are the liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They have reached the ultimate highest state, salvation. They do not have any karmas, and they do not collect any new karmas. This state of true freedom is called Moksha. Siddhas are experiencing unobstructed bliss (eternal happiness). They have complete knowledge and perception and infinite power. They are formless and have no passions and therefore are free from all temptations.

3. ACHARYAS

The message of Jina, Lord Mahavira the last Tirthankara, is carried on by the Acharyas. They are our spiritual leaders. The responsibility of the spiritual welfare, but not social or economical welfare of the entire Jain Sangh, rests on the shoulders of the Acharyas. Before reaching this state, one has to do in-depth study and achieve mastery of the Jain scriptures (Agams). In addition to acquiring a high level of spiritual excellence, they have the ability to lead the monks and nuns. They know various languages with a sound knowledge of other philosophies and religions of the area and the world.



4. UPADHYAYAS



This title is given to those Sadhus who have acquired a special knowledge of the Agams and philosophical systems. They teach Jain scriptures to sadhus and sadhvis.

5. SADHUS AND SADHVIS

When householders become detached from the worldly aspects of life and get the desire for spiritual uplift (and not worldly uplift), they give up their worldly lives and become sadhus (monk) or sadhvis (nun). A male person is called sadhu, and a female person is called sadhvi. Before becoming sadhus or sadhvis, a lay person must observe sadhus orto understand their life style and do religious studies. When they feel confident that they will be able to live the life of a monk or a nun, then they inform the Acharya that they are ready to become sadhu or sadhvi. If the Acharya is convinced that they are ready and are capable of following the vows of sadhu or sadhvi, then he gives them Deeksha. Deeksha is initiation ceremony when a householders changes to a monk or a nun. At the time of Deeksha, the sadhu or sadhvi voluntarily accepts to obey following five major vows for the rest of his/her life:



Commitment of Total Ahimsa (non-violence)-not to commit any type of violence.
Commitment of Total Satya (truth)-not to indulge in any type of lie or falsehood.
Commitment of Total Asteya (non-stealing)-not to take anything unless it is given.
Commitment of Total Brahmacharya (celibacy)-not to indulge in any sensual, activities
Commitment of Total Aparigraha (non-possessiveness)-not to acquire more than what is needed to maintain day to day life.

Some other things they observe are:

They do not accept the food cooked specially for them;
They do not eat before sunrise or after sunset; They drink boiled water;
They walk bare footed and do not sit in a car, train, airplane or any other vehicle;
They do not stay in one place for a longer time;
They do not touch any person of the opposite sex even the children of opposite sex;
They do not get involved in social or society affairs;

Some monks wear no clothes while others wear white clothes;

All nuns wear white clothes;

They offer spiritual guidance to us. Self-discipline and purity is the part of their daily life.

That is why Jain monks and nuns are unique. Their activities are directed towards the uplift of their souls to Paramatman (the state of liberation).

WHY SHOULD WE HAVE A DARSHAN OF THE LORD?

We Are jains. Our duty in life should be to become true and faithful followers of Paramatma Jmeshwar Bhagwan because our ultimate objective is to enable our souls to attain the state of Vitrag. (One who has conquered attachments and hatred). Therefore it is absolutely necessary to have a thorough knowledge of the Jmeshwar Paramtma. It is necessary to carry out every day such spiritual activities as having a darshan of the Paramatma, worshipping him, glorifying him, etc. Moreover how can we live without having a darshan of the Lord if we have in our hearts, love, affection and devotion for the Parmatma. Of course, at present it is not possible to meet the Lord actually. Therefore, we should have a darshan of the idol of the Paramafma; salute it and glorify it because it gives us the message that we too should become Vitrag.

Of course, every day we go to the temple to have a darshan of the Paramatma. But often on account of our ignorance of the proper and prescribed way of worshipping the Lord, our darshan of the Lord does not create in us a fascination of him.

HOW SHOULD WE HAVE A DARSHAN OF THE PARAMATMA?

Come, let us learn the right and simple method of having darshan of the Lord, Know thou right way having a darshan of the Lord so that our soul by having a darshan of the Paramatma, may dive into a deep experience of delight and our hearts, our minds and our whole being might dive in the ocean of sublime serenity.

When we leave our house to have darshan of our Lord, we have to take some precautions.

Our body should be clean, pure and healthy. There should be no laziness or indolence in our body. Our dress - our clothes should be neat and clean. While going to the temple, we should not wear sandals or shoes while going to the temple. If it is absolutely necessary, we should at least not wear leather made foot wear.

After leaving the house, while going to the temple, we should not allow any thoughts or problems of the worldly life to enter our mind.

While going towards the temple, we should keep silent and keep meditating on the image of the Paramatma.

We should keep thinking of the benefactions of the Paramatma that are bestowed upon us. We should sing with perfect concentration the songs of prayer or glorification addressed to the Paramatma. Our minds, our hearts, our intellects must be plunged in the Paramatma's divine love for us.

While approaching the temple, on seeing the towers of the temple and the flags flying high on the towers, we should with folded hands, bend our heads in deep devotion for the paramatma. We should salute him uttering the expression, "NAMO JINANAM" (I bow to the jin). After reaching the door of the temple, you should leave footwear outside the door and you should also discard your worldly thoughts.

As soon as entering the temple say three times 'Nisihi,' 'Nisihi/ 'Nisihi/ we take a vow by uttering 'Nishi that after entering the temple, we will not entertain worldly thoughts, we will not speak of worldly things and that we will not engage in any worldly activities or propensities.

First of all, go to the room in the temple where the sandal paste is kept. Make a Tilak with that paste on your forehead, between the two eye-brows, exactly on the spot called Agnachakra, in the form of an almond or the flame of a candle-light. By making that Tilak on the forehead, we vow to carry out the command of the Paramatma and we also make a determination of opening the Agnachakra or opening the pinpoint of pure knowledge through the Darshan of the Paramatma. Among girls and women, the custom is to make a round vermillion mark on the forehead in the place of Tilak. After this if the idol of the Paramatma is in front of you, fold your hands over your head in the form of an Anjali (folded hands) and salute the Lord saying "Namo Jinanam". Then we should stand in front of the Sanctosantium (Garbhagrih) and have a darshan of the idol of the Paramatma.

Men should stand on the right side of the image and women should stand on the left side of the image.

THE METHOD OF HAVING A DARSHAN

While having a darshan of the Lord, if you stand in the front of the Lord, those standing behind you will have difficulty in seeing the Lord. Therefore, stand in a side and have a darshan. Salute the Paramatma three times.

Bending the head.

Bending the chest.

Bending from waist salute the Lord.

While saluting the lord place your hands together in such a way that the fingers press against each other and then placing your folded hands on your forehead behind your head.

Then sing songs of prayer and glorification with the emotion of devotion for the Lord overflowing from the heart.

Darshanam Devadevasya
Darshanam Papanashanam
Darshanam Swargasopanam
Darshanam Mokshasadhanam

The sight of the supreme Lord destroys all sins. The sight of the supreme Lord is a step towards the heavenly world and a means to attain salvation.

PRAYER

Tubhyam Namastribhuvanartiharaya Nath!
Tubhyam Namah Kshititalamal Bhushanaya
Tubhyam Namastri Jagatah Parmeshwaraya
Tubhyam Namo Jin Bhavodadhi Shoshnaya

Salutations to thee who are the destroyer of the sorrows of the three worlds!
Salutations to thee who are an ornament to this world!
Salutations to thee who are the Supreme Lord of the three worlds!
Salutations to thee who are the destroyer of the ocean of Samsar!

Keep looking at the idol of the Paramatma with deep concentration.
After this, you worship the Paramatma with incense and oil lights.

If the oil wicks and incense are already burning, you need not burn the new ones. Perform the worship with the same. If they are not burning., you may burn fresh ones and perform the worship. If you want to waive the whisks (chamaras) in the form of fans (as a part of the worship of the Paramatma) you can do so.

If you have brought with you holy grain of rice you make the design of the swastika (holy Emblem) on a wooden plank in front of the Lord. The method of making the design is given below:

First make the design of the Swastika with the holy rice.

Then make three small heaps of a holy rice over it.

Then above them make the design of the Siddhashila. (A crescent moon with a dot in the middle).

The thin crescent moon is a symbol of Siddhashila and the dot is a symbol of the soul.

Just as the Swastika is an auspicious design and an auspicious omen, its four directions symbolise the four states of existence. (Namely the heavenly state, the human state, the state of of animals and birds and the state of existence in hell). We should express our aspiration to be freed from these directions through its symbolic suggestivity. So we make three heaps of holy grains of rice and entreat from the Lord, the three boons namely Jnan (Knowledge), darshan(faith) and Charitra (character). We should enable our soul to attain the state of Siddhashila by adoring Jnan(Knowledge). Darshan(faith) only with this thought. If you have brought with you fruits and sweets, place the fruits on the Sidhashila and the sweets on the swastika as an offering Naivedya to the Lord.

Now if we have time, we should perform the austerities of Chaityavandan (worshipping and salutation) Stavana (glorification of the Lord). Otherwise, we should offer three Khamasamans (saluting the Lord touching the ground with the live limbs) and then we should come out of the temple.



NAIROBI DERASAR

PLINTH AREA:	7640 Sq. Ft.
CARPET AREA:	2500 Sq. Ft.
GARBH GRAH	200
MANDAP	1700
CHOWKIS – 9	600
PILLARS:	26 Full Round Pillars
	58 Half Round Pillars

- INSIDE PILLARS ARE ALL IN MAKRANA MARBLES
- OUTSIDE PILLARS ARE ALL IN BALESCHAR STONES
- ALL PILLARS INSIDE GARBH GRAH & MANDAP ARE OF MAKRANA
- MARBLE – MEDIUM ENGRAVING.

GHUDHMANDAP (GHUMAT):

Size of Ghudhmandap	34' x 34'
Size of Mandap	50' x 34'
Size of Garbh Grah	21' x 8'

SHIKHAR:

Total Size	2500 cu. Ft..
Height from grd to top	58'
Height of Dhaja Dand	7'

TOTAL CONSTRUCTION IN CU.FT.:

MAKRANA MARBLE	5000 Cu. Ft.
BALESCHAR STONE	5000 Cu Ft.
PORBUNDER STONE	12000 Cu. Ft.

PRATIMAS:.

MULNAYAK:	MUNISUVRAT SWAMI	35"
	SHREYANSNATH	25"
	AJITNATH	25"
	SHANTINATH	21"
	ARNANATH	17"
	ANANTNATH	17"

MOMBASA DERASAR

Size of Garbh Grah	6 x 8 = 54 Sq. Ft.
Size of Rang Mandap	22 x 54 = 1188 Sq. Ft.

CONSTRUCTION DETAILS:

BHUMIKANDHAN/SHILANYAS	29-10-1959
PRATISHTHA MAHOTSAV	17 TH – 27 TH JULY 1963
4 YEARS TO COMPLETE	

CONSTRUCTION COSTS:

K Shs. 8 Lakhs plus 7 Lakhs for marble walls & Bhamti. Total Costs – K Shs. 15 Lakhs


PRATIMAS DETAILS:

MULNAYAK:	
CHINTAMANI PARASHVANATH	18"
ADESHWAR BHAGWAN	15"
MAHAVIRSWAMI	15"

OUTSIDE GOKHLA

SHANTINATH	12"
PARASHNATH	12"
SASANDEVTA: MANIBHADRA	
SASANDEVI: CHAKESHWARI	

JAI JINENDRA



Jai Jinendra literally means, "May the religion established by the Jina prevail in our hearts". As we greet others we say, "Jai Jinendra" because we see an image of a Jina, conqueror of all inner enemies, in them. Recognising this, we bow down with respect to their Soul. Every Soul is capable of becoming a Jina, the destroyer of inner enemies; anger, greed, ego, and deceit. Jina is also known as Arihanta or Tirthankar. We consider them as Jain Gods.



AARTI

The Ārti has 5 lamps. The flame is lit on a cotton wick soaked in ghee. The Ārti is waved in a circular motion in front of a Tirthankar idol at the end of a ritual ceremony and also at night before the temple closes. The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of the Ārti dispels darkness, signifying the overcoming of negativity through virtue, fear through courage, and ignorance through knowledge.

The 5 lamps symbolize:

Panch Parmesthi

Arihanta, Siddha, Āchārya,
Upādhyāy, Sādhu/Sādhvi


Five types of Gnāns or knowledge

Matignān, Shrutgnān, Avadhignān,
Manah Paryāygnān, Kevalgnān

Five great vows

Ahimsā, Non-stealing, Truthfulness,
Celibacy, Non-possession

MANGAL DEEVO



Mangal deevo has a single wick lamp that is lit and waved in a circular motion right after the Ārti. The flame is lit on a cotton wick soaked in ghee. When the wick is lit, it illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

The single lamp is also a symbol of kevalgnān (infinite knowledge) and liberated souls.

THE PROFESSIONAL TEAM



MR. MAHESH DOSHI

Mr. Mahesh Doshi is the Joint Managing Director of Cyril Sweett Limited, one of the largest cost consultancy and project management companies in the U.K.

Cyril Sweett Limited were appointed by the OAUK to be the "Lead Consultants" for the construction of the new Jain Temple at Oshwal Centre with the responsibility of ensuring that the project was managed in a very professional and efficient manner. Under the very able leadership of Maheshbhai a team of very experienced professionals, who worked very effectively with the Indian Architect, have delivered to us a beautiful and magnificent Jain Temple.

Being a Jain himself, Maheshbhai has held this project as very special to his heart and has given all his personal time without any extra cost to the Association. In spite of a very busy and demanding schedule he has attended numerous meetings at Oshwal Centre in the evenings and even on Sundays at times.

The Association has indeed been fortunate to be able to avail of his services and we are all very grateful for the extra hours that he has devoted to this very auspicious and prestigious project. A true professional and a thorough gentleman who has helped us to advance the message of Jain Dharma in the U.K. by helping us to achieve our goal in record time.



MR. MARK HERBERT

Mr. Mark Herbert is a partner of Ansell and Bailey, the Architects who were appointed to look after the local matters in respect of the design, planning permissions and other architectural issues in the U.K.

By his own admission Mark has expressed that even though this was perhaps the first time he got involved in a "Temple" project, he has really enjoyed the experience. It was through his very extensive liaison and negotiations with the Planning Officers at the Welwyn Hatfield Council that the Association managed to obtain the planning consents for the "Kesar Room", the extra doors to the Jain Temple and the Car Park among other things.

Mark travelled to India, with Maheshbhai, on numerous occasions to ensure that the work being done in India met with our exacting standards and the materials were all in order. He also has spent numerous evenings and weekends with the Deraser Project Sub-Committee to deal with various different issues during the construction process.

A thorough professional and a very pleasant person, Mark has helped to further the message of the Tirthankars by assisting us in delivering a truly magnificent work of architecture.



MR. DAVID WAREHAM

David was appointed as the Structural Engineer for the Deraser Project at Oshwal Centre and he has worked in a very efficient manner with the rest of the professional team.

Like the rest of the team in the U.K., it was also perhaps the first time for David to be involved in a project of this nature. It was a challenge that he took up very willingly especially when he was aware that no ferrous metals could be used anywhere for the construction of the Jain Temple.

Having ensured that the foundations that had been laid as far back in 1999 were all safe and met with the requirements he travelled to India to consult with the Indian Architect and to ensure that the materials to be used were not only of the best quality but were structurally safe and could stand the test of time.

David's contribution has been very significant towards ensuring that the new Jain Temple meets all the U.K. structural engineering requirements and will, as we expect, stand for hundreds of years to come as a place of pilgrimage for Jains from all over the world.



MR. RAJESH SOMPURA

Rajeshbhai is a young, but very energetic, Indian Architect specialising in the design and construction of Temples, both Hindu and Jain. He was originally recommended to the Association by Pujya Panyas Shree Vajrasenvijayji Maharajsaheb in as far back as 1996 when we first decided to embark on this project.

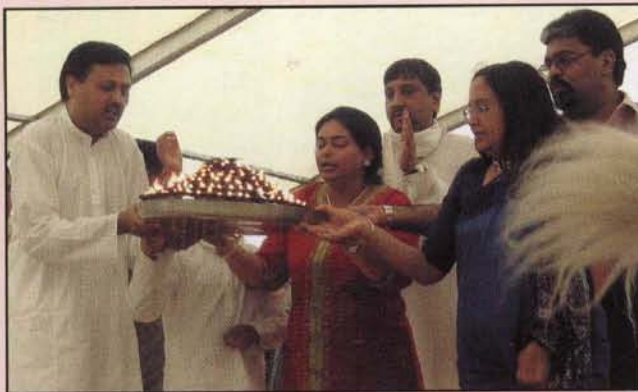
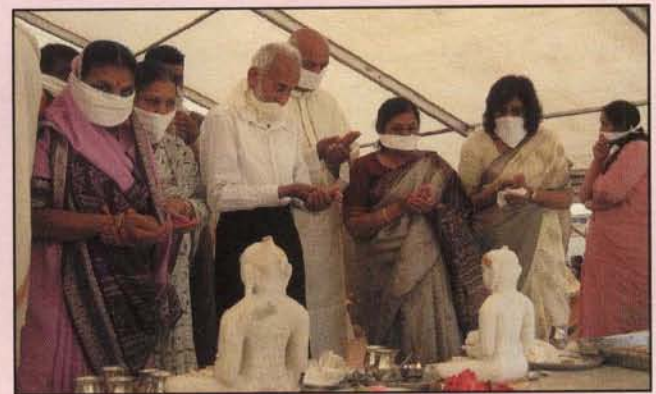
In 2003, when the Executive Committee decided to revive the stalled Deraser Project it was decided that the responsibility for the complete design of the temple, the sourcing and carving of the stone and marble in India, the shipping of the carved pieces and the assembly and fitting of these pieces should be given to Rajeshbhai.

The Jain Temple that has arisen before our eyes over the past two years bears witness to the fact that our faith in the ability of Rajeshbhai to deliver a magnificent and opulent home for our Tirthankars was very well placed. Rajeshbhai has worked very closely and effectively with the team of professionals in the U.K. and ensured that all issues were attended to promptly and satisfactorily.

A very pleasant personality who has also amazed us with his hospitality during the visits of the various members of the team and the Deraser Project Sub-committee to India. Rajeshbhai has also assisted us with matters that were not exactly a part of his contract. The most important of these relate to the help with the printing of the Invitations, the mailing of the invitations, the preparation and printing of this souvenir and the procurement of various items for use during the Pratishtha Mahotsav.

It has indeed been a pleasure to work with Rajeshbhai and we believe that this young Indian architect will add several more temples in the U.K. to his portfolio during the years to come.

The Adhar Abhishek Ceremony on 10th July 2005 at Oshwal Centre



સ્તવન તમે આવજો રે

તમે આવજો રે ઓશવાલ સેન્ટર મુકામે,
મારા મહાવીર સ્વામીના ધામે, લખજો કાગળિયા
એમાં છાંટજો રે કેસરના છાંટણીયા,
એમાં કંકુના છાંટણિયા, લખજો કાગળિયા
તમે આવજો રે.....

મહાવીર પ્રભુ ની આંગી રચજો, લઈને તાજ ફૂલ
આંગી એવી સુંદર રચજો, થાય નહિ રે ભૂલ
આંગી શોભતી રે, દેરાસર શણગારો,
એમાં દીવડા પ્રગટાવો, લખજો કાગળિયા
તમે આવજો રે....

સોના રૂપાના ફૂલડે આજે મહાવીરસ્વામીને વધાવો,
સાચા દેવની ભક્તિ કરવા ઓશવાલ સેન્ટરમાં આવો
થેઈ થેઈ નાચજો રે, મહાવીરસ્વામીના ચરણો
એની ભક્તિના આધારે લખજો કાગળિયા
તમે આવજો રે....

અવસર આ સુંદર આવ્યો હેતથી ઉજવજો
નશ્વર છે માનવ તન, આ વાત ના વિસરશો
ભક્તિ ભાવથી રે માનવતા મહેકાવો,
મહાવીરસ્વામીના ચરણમા આવો, લખજો કાગળિયા.

તમે આવજો રે ઓશવાલ સેન્ટર મુકામે,
મારા મહાવીર સ્વામી ના ધામે, લખજો કાગળિયા.
એમા છાંટજો રે કેસરના છાંટણીયા,
એમાં કંકુના છાંટણીયા, લખજો કાગળિયા
લખજો કાગળિયા...



LATE GULABBHAIBHAI

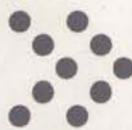


LATE ZAVERCHANDBHAI

A TRIBUTE

This is a Place and time
Without violence, without crime
The air is pure, the water is clean
Our earth is our garden, ever so green
Home for everyone, no one's in need
Never to hunger, nor is there greed
All have dignity, all have pride
Never standing in shadows with something to hide
Children are cherished, not to neglect
Elders are loved, treated with respect
Death is accepted and understood
For beyond old age is everlasting and good
We are glad to see our dream is coming true
The future we had dreamed of finally being true
The temple we had imaged and wished
Being brought to this world
a place we long for,
Not just a dream,
this land beyond

DON'T MAKE A MOVE UNTIL YOU TALK TO US



**IF YOU'RE LOOKING TO
MOVE HOME WE CAN
SHOW YOU THE WAY.**

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Middlesex

HA9 7AY

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Fax: +44 (0)20 8903 0998

Email: info@vginsurance.com

Website: vginsurance.com

Your home may be repossessed if you do not keep up repayments on your mortgage.
We can be paid by commission, or a fee of 0.75% of the loan.